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Frederick Temple Hillyard
from his Father
July 1854

Walter Hillyard
Nov 15th 1877

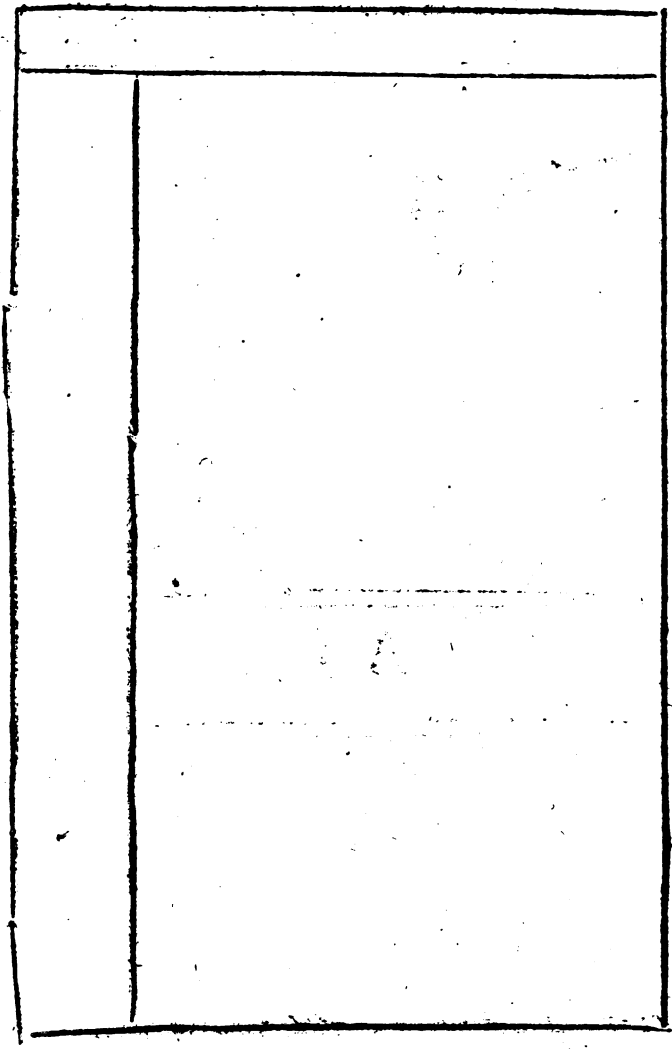
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Contemplations

VPON

THE PRINCIPAL *PASSAGES OF THE* HOLY STORY.

THE SECOND *VOLVME;*

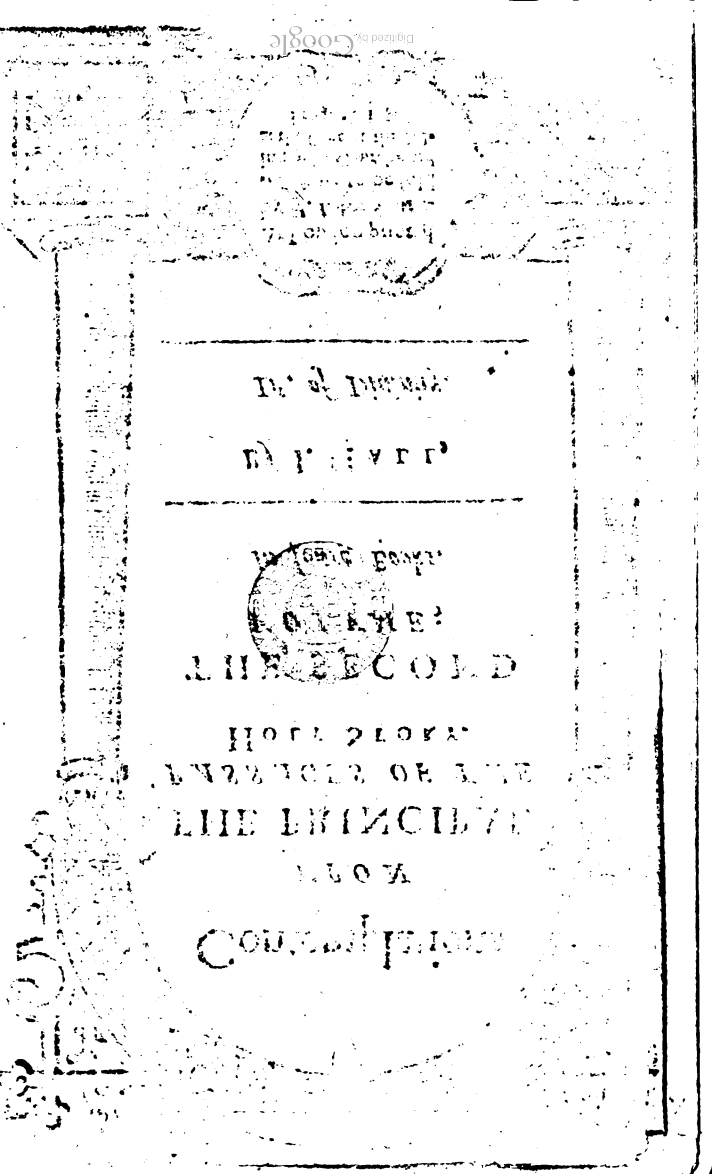
In foure Books.

By I. HALL,

Dr. of Diuinity.

At London printed by *H. L.* for *S. Ma-ch.*, & are to be sold in Pauls Church-yard at the signe of the Bul-head. 1614.

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TO THE HIGH AND MIGHTIE PRINCE CHARLES, PRINCE OF GREAT BRITTAINE.

Most excellent Prince;

ACcording to the true dutie of a servant, I intended all my Contemplations to your now-

now-glorious Brother, of sweet and sorrowfull memory. The first part whereof, as it was the last Booke that euer was dedicated to that deare, and immortall name of his: so it was the last, that was turned ouer by his gracious hand.

Now, since it pleased the GOD of spirits to call him from these poore Contemplations *of ours, to the blessed Contemplation of him-*

selfe

selfe, to see him as he is; to see, as he is seene; to whom is this sequel of my labours due, but to your Highnes, the heire of his Honour, and vertues? Euery yeere of my short pilgrimage, is like to adde something to this Worke, which in regard of the subiect, is scarce finite: The whole doth not onely craue your Highnesses Patronage, but promises to requite your Princely acceptation, with many sacred examples, and rules, both for

piety

piety, and wisedome; towards the decking vp of this flouri-shing spring of your Age; in the hopes whereof, not onely vvee liue, but hee that is dead, liues still in you: And if any peece of these indeuours come short of my desires, I shall supplie the rest vvith my prayers: vvhich shall ne-uer bee vvanting to the GOD of Princes, that your happy proceedings may make glad the Church of

GOD

GOD, and your selfe in either World, glorious.

Your Highnesses

in all humble deuotion,

and faithful obseruance,

J. HALL.

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Contemplations.

THE FIFT BOOKE.

The waters of Marah.

The Quayles and Manna.

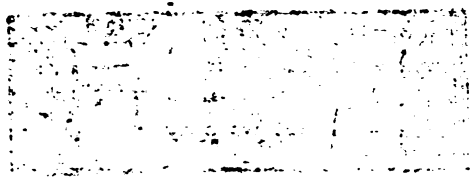
The Rock of Rephidim.

The Foyle of Amalek, or, The hand of Moſes lift vp.

The Law.

The Golden Calfe.

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TO

THE RIGHT *HONOVRABLE*, HENRY, EARLE OF *HVNTINGDON*; LORD *Haſtings*, *Botreaux*, *Molines*, and *Moiles*; His Maieſties Lieutenant in the County of *Leiceſter*, A Bountiful Fauourer of all good Learning, A Noble Precedent of Vertue; The Firſt Patrone of my poore ſtudies; *I. H.* Dedicates this firſt peece of his Labours, and wiſheth all Honour and Happines.

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CONTEMPLATIONS.

THE FIFT BOOKE.

The waters of Marah.

ISRAEL was not more loath to come to the red Sea, then to part from it. How soon can God turne the horror of any euill into pleasure? One shore

resounded with shrieks of feare; the other with timbrels, and dances, and songs of deliuerance. Euery maine affliction is our red Sea, which whiles it threats to swallow, preserues vs: At last our songs shall be lowder then our cries. The Israelitish Dames, when they saw their danger, thought they might haue left their timbrels behinde them; how vnprofitable a burden seemed those instruments of Musicke? yet now they liue to renue that forgotten minstralsie, and dancing, which their bondage had so long discontinued: and well might those feet dance vpon the shore, which had walked through the Sea. The Land of Goshen was not so bountifull to them, as these waters.

ters. That affoorded them a ſeruile life: This gaue them at once freedome, victory, riches; beſtowing vpon them the remainder of that wealth, which the Egyptians had but lent. It was a pleaſure to ſee the floating carcaſſes of their aduerſaries; and euery day offers them new booties; It is no maruell then if their hearts were tied to theſe banks. If wee finde but a little pleaſure in our life, we are ready to dote vpon it. Euery ſmall contentment glewes our affections to that we like: And if heere our imperfect delights hold vs ſo faſt, that we would not be looſed; how forceable ſhall thoſe infinite ioyes bee aboue, when our ſoules are once poſſeſſed of them?

Yet if the place had pleas'd them more, it is no maruell they were willing to follow *Moſes*; that they durſt followe him in the wilderneſſe, whom they followed through the Sea: It is a great confirmation to any people, when they haue ſeene the hand of God with their guide. O Sauior which haſt vndertaken to carry me from the ſpirituall Egypt, to the Land of promiſe; how faithfull, how powerfull haue I found thee? How fearleſly ſhould I truſt thee? how cheerefully ſhould I follow thee through contempt, pouertie, death it ſelfe? Maiſter, if it be thou, bidde vs come vnto thee.

Imme-

Immediately before, they had complained of too much water: now they goe three dayes without. Thus God meant to punish their infidelitie, with the defect of that whose abundance made them to distrust. Before, they saw all water, no land; now all dry, and dusty land, and no water. Extreamities are the best tryals of men: As in bodies, those that can beare sudden changes of heats and cold without complaint, are the strongest. So much as an euil touches vpon the mean, so much help it yeelds towards patience; Euery degree of sorrow is a preparation to the next: but when wee passe to extreames without the meane, we want the benefit of

recollection; and must trust to our present strength. To come from all things to nothing, is not a descent but a downfall; and it is a rare strength and constancy, not to be maimed at least. These headlong euils, as they are the sorest, so they must be most prouided for; as on the contrary a sudden aduancement frō a low condition to the height of honour, is most hard to menage. No man can maruell how that tyrant blinded his captiues, when he heares that hee brought them immediatlie, out of a darke dungeon, into rooms that were made bright, and glorious. We are not worthy to knowe, for what wee are reserued; no euill can amate vs, if we can ouercom sudden extremities.

The

The long differring of a good (though tedious) yet makes it the better, when it comes. Well did the Israelites hope that the waters which were so long in finding, would be precious when they were found: Yet behold they are crossed, not only in their desires, but in their hopes; for after three dayes travell, the first fountaines they finde are bitter waters. If these wells had not run pure gall, they could not have so much complained. Long thirst will make bitter waters sweete; yet such were these springs, that the Israelites did not so much like their moisture, as abhor their relish. I see the first handsell that God gives them in their voyage

to the Land of promise; Thirst, and bitternesse. Satan giues vs pleasant entrances into his waies, and reserues the bitternes for the end: God intres vs to our worst at first; and sweetens our conclusion with pleasure.

The same GOD, that would not lead Israel through the Philistines Land, least they should shrinke at the sight of warre, now leads them through the Wildernesse, and feares not to trie their patience with bitter potions. If hee had not loued them, the Egyptian fornace or sword had preuented their thirst, or that Sea whereof their enimies drunk dead; and yet see how hee diets them. Neuer any haue had so bitter

draughts

draughts vpon earth as those hee loues best. The palate is an ill iudge of the fauours of God. O my Sauiour, thou didst drinke a more bitter cup from the hands of thy Father, then that which thou refusedst of the Iewes; or then that which I can drinke from thee.

Before, they could not drinke if they would; now they might and would not. God can giue vs blessings with such a tang, that the fruition shall not much differ from the want: So, many a one hath riches, not grace to vse them; many haue children, but such, as they preferre barrennes. They had said before, Oh that we had any water; now, Oh that wee had

had good water. It is good so to desire blessings from God; that wee may be the better for inioying them; so to crave water, that it may not be sauced w^th bitterness.

Now these fond Israelites in steed of praying, murmur; in steed of praying to God, murmur against *Moses*. What hath the righteous done? He made not either the Wildernesse dry, or the waters bitter; Yea (if his conduct were the matter) what one foot went hee before them without God? The piller led them, and not hee; yet *Moses* is murmur'd at. It is the hard condition of authoritie, that when the multitude fare well, they applaud themselues; when ill, they repine against

againſt their gouernours. Who can hope to be free, if *Moſes* eſcape not? Neuer any Prince ſo merited of a people. He thruſt himſelfe vpon the pikes of *Pharaohs* tyranny. He brought them from a bondage worſe then death. His rod diuided the Sea, and ſhared life to them, death to their purſuers. VVho vvould not haue thought theſe men, ſo obliged to *Moſes*, that no death could haue opened their mouthes, or raiſed their hands againſt him? Yet now, the firſt occaſion of want makes them rebell: No benefit can ſtop the mouth of Impatience. If our turne be not ſerued for the preſent, former fauours are either forgotten, or contemned. No maruell if we deale ſo with men, when

when God receiues this measure from vs. One yeare of famine, One summer of pestilence, One moone of vnseasonable weather, makes vs ouer-look all the blessings of God; & more to mutine at the sense of our euill, then to praise him for our varieties of good: whereas fauours well bestowed leaue vs both mindfull and confident; and will not suffer vs either to forget or distrust. O God, I haue made an ill vse of thy mercies, if I haue not learned to be content with thy corrections.

Moses was in the same want of water with them, in the same distaste of bitternes, and yet they say to *Moses*, What shal we drink? If they had seene him furnished with

with full vessels of sweete water, and themselues put ouer to this vnsauory liquor, enuy might haue giuen some colour to this mutinie: but now their leaders common misery, might haue freed him from their murmurs. They helde it one peece of the late Egyptian tyranny, that a task was required of them, which the imposers knew they could not performe; to make brick when they had no straw; Yet they say to *Moses*, what shall wee drink? Themselues are grown exactors, and are ready to menace more then stripes, if they haue not their ends, without means. *Moses* took not vpon him their prouision, but their deliuerance: and yet, as if he had been the common victu-

aler

aler of the Camp, they aske, what shall we drink? When want meets with impatient mindes, it transporters them to fury; Euery thing disquiets, and nothing satisfies them.

What course doth *Moses* now take? That which they should haue done, and did not; They cryed not more feruently to him, then he to God: If he were their leader, God was his. That which they vniustly required of him, he iustly requires of God, that could doe it; He knew whence to look for redresse of all complaints; this was not his charge, but his Makers, which was able to maintaine his owne act. I see and acknowledge the harbour, that we

must

must put into, in all our ill weather. It is to thee, O God, that we must poure out our hearts, which onely canst make our bitter waters sweet.

Might not that rod which took away the liquid nature from the waters, and made them solid; haue also taken away the bitter quality from these waters, and made them sweet? since to flowe is naturall vnto the water; to be bitter is but accidentall. *Moses* durst not imploy his rod without a precept; hee knew the power came from the commandement. Wee may not presume on likelyhoods, but depend vpon warrants; therefore *Moses* doth not lift vp his rodde to the waters, but

but his hand and voyce to GOD.

The hand of faith neuer knocked at heauen in vaine: No sooner hath *Moses* shewd his grieuance, then God shows him the remedie; yet an vnlikely one, that it might be miraculous. He that made the waters, could haue giuen them any fauor: How easie is it for him that made the matter, to alter the quality? It is not more hard to take away, then to giue. Who doubts but the same hand that created them, might haue immediatly changed them? Yet that almighty power will doe it by meanes. A peece of wood must sweeten the waters: What relation hath wood to water,

ter; or that which hath no sauour; to the redresse of bitternes? Yet here is no more possibility of failing, then proportion to the successe. All things are subiect to the commaund of their Maker; He that made all of nothing, can make euery thing of any thing: There is so much power in euery creature, as he will please to giue. It is the praise of omnipotence to work by improbabilities; *Elisha* with salt, *Moses* with wood, shall sweeten the bitter waters; Let no man despise the meanes, when he knowes the author.

God taught his people by actions, as well as words. This entrance shewd them their whole iourney; wherein they should

taste of much bitternesse: but at last through the mercy of GOD, sweetned with comfort. Or did it not represent themselues rather, in the iourney: in the fountaines of whose hearts, were the bitter waters of manifold corruptions, yet their vnsauory soules are sweetned by the graces of his Spirite. O blessed Sauiour: the wood of thy Crosse, that is, the application of thy sufferings, is enough to sweeten a whole sea of bitternesse. I care not how vnpleasant a potion I finde in this wildernesse, if the power and benefit of thy precious death may season it to my soule.

The

The Quayles, and Manna.

THe thirſt of Iſrael is wel quenched: for beſides the change of the waters of Marah, their ſtation is changed to Elim; where were twelue fountaines, for their twelue Tribes; and now they complaine, as faſt, of hunger.

Contentation is a rare bleſſing; becauſe it ariſes either frõ a fruition of all comforts, or a not deſiring of ſome which wee haue not. Now, we are neuer ſo bare, as not to haue ſome benefits; neuer ſo

full as not to want something, yea as not to be full of wants. God hath much adoe with vs: Either wee lack health, or quietnes, or children, or wealth, or company, or our selues in all these. It is a woonder these men found not fault with the want of sauce to their quayles, or with their olde clothes, or their solitarie way. Nature is moderate in her desires: but conceit is insatiable. Yea who can deny hunger to be a sore vexation? Before, they were forbidden sowre bread; but now what leauen is so sowr as want? When meanes hold out, it is easie to be content. While their dough, and other cates lasted, while they were gathering of the dates of Elim, were

heare

heare no newes of them. Who cannot pray for his daily bread, when he hath it in his cup-boords? But when our owne prouision failes vs, then not to distrust the prouision of God, is a nobilitye all of faith. They should haue said; He that stops the mouth of the sea, that it could not deuoure vs, can as easily stop the mouth of our stomacks: It was no easier matter to kill the first borne of Egypt, by his immediate hand, then to preserue vs: Hee that commanded the Sea to stand still and gardens, can as easily command the earth to nourish vs; He that made the rod a serpent, can as well make these stones bread: He that brought armies of frogs and caterpillers to E-

gypt, can as well bring whole drifts of birds and beasts, to the desert: He that sweetned the waters with wood, can as well refresh our bodies, with the fruits of the earth. Why doe we not wait on him whom wee haue found so powerful? Now they set the mercy and loue of GOD vpon a wrong last; whiles they measure it onely by their present sense. Nature is iocond and chearefull, whiles it prospereth: let God withdraw his hand, no sight, no trust. Those can praise him with timbrels for a present fauor, that cannot depend vpon him, in the want of meanes for a future. Wee all are neuer weary of receiuing, soone weary of attending.

The

The other mutiny, was of some few male-contents; perhaps those strangers; which sought their owne protection vnder the wing of Israel; this, of the whole troup. Not that none were free: *Caleb, Iosua, Moses, Aaron, Miriam* were not yet tainted: vsually God measures the state of any Church, or country by the most; The greater part carries both the name and censure. Sinnes are so much greater, as they are more vniuersall: for farre is euill from being extenuated by the multitude of the guilty; that nothing can more aggravate it. With men, commonnesse may plead for fauour; with God it pleads for iudgement. Many hands drawe

the cable with more violence, then ever. The leprosie of the whole body is more loathsome then that in a part. [illegible] their own protection under the [illegible] But what, dare these murmurers say? Oh that we had died by the hand of the Lord. And whose hand was this, O ye stony Israelites, if ye must perish by famine? God carried you forth, God restrained his creatures from you: and while you are ready to die thus, ye say, Oh that we had died by the hand of the Lord! [illegible] going [illegible] guilt is the folly of men, that in immediate judgments they can see Gods hand: not in those, whose second causes are sensible; wherein God holds himself [illegible]

qually

qually interessed in all challenging that there is no evill in the city, but from him. This but one hand, and many instruments, that God strikes us with. The water may not lose the name, though it come by channels and pipes from the spring. It is unsightlinesse, that in visible meanes, we see not him that is invisible.

And when would they have wisht to die? When we sate by the flesh-pots of Egypt? Alas, what good would their flesh-pots have done them, in their death? If they might have sustained their life, yet what could they availe them in dying? For if they were unpleasant, what comfort was it, to see them? If pleasant, what comfort to part

from

from them. Our greatest pleasures are but paines in their losse. Every minde affects that which is like it selfe. Carnall minds are for the flesh-pots of Egypt, though bought with seruitude; spirituall are for the presence of GOD, though redeemed with famine: and would rather die in Gods presence, then liue without him, in the sight of delicate or full dishes.

They loued their liues well enough: I heard how they shrieked, when they were in danger of the Egyptians; yet how they say, Oh that we had died: Nor, oh that wee might liue by the flesh-pots; but oh that wee had dyed. Although life be naturally sweet,

ſweete, yet a little diſcontentment makes vs weary. It is a baſe cowardlineſſe, ſo ſoone as euer wee are called from the garriſon to the field, to thinke of running away. Then is our fortitude worthy of praiſe, when we can indure to be miſerable.

But what, can no fleſh-pots ſerue but thoſe of Egypt? I am deceiued, if that Land afforded them any fleſh-pots ſaue their owne: Their Landlords of Egypt held it abhomination to eate of of their diſhes, or to kill that which they did eate. In thoſe times then they did eate of their owne; and why not now? They had droues of cattell in the Wildernes; why did they not take of them?

them? Surely if they would haue been as good husbands of their cattell, as they were of their dough, they might haue had enough to eate without need of murmuring: for if their back burden of dough lasted for a moneth; their heards might haue serued them many yeares. All grudging is odious, but most, when our handes are full. To whine in the midst of abundance, is a shamefull vnthankfulnesse.

When a man would haue looked that the anger of GOD should haue appeared in fire, now beholde his glory appeares in a cloud. Oh the exceeding long suffering of God, that heares their murmurings, and as if hee had been

been bound to content them, in steed of punishing, pleases them; as a kinde mother would deale with a rabid childe, who rather stils him with the brost, then cals for the rodde. One would haue thought that the sight of the cloud of God should haue dispell'd the cloud of their distrust; and this glory of GOD should haue made them asham'd of themselues, and afraide of him: Yet I doe not heare them once say, What a mighty and gracious God haue wee distrusted? Nothing will content an impotent mind, but fruition. When an heart is hardned with any passion, it will indure much, ere it will yeeld to relent.

Their

Their eyes saw the cloud; their eares heard the promise, the performance is speedy and answerable. Needs must they be conuinced, when they saw God as glorious in his worke, as in his presence; when they saw his word iustified by his act. GOD tells them afore-hand what he will do, that their expectation might stay their harts. He doth that which he foretold, that they might learn to trust him, ere he perform. They desired meat, & receiue Quayles; they desired bread, & haue Manna. If they had had of the courcest flesh, and of the baseſt pulſe, hunger would haue made it daintie: But now God will pamper their famine; and giues them meat

meat of Kings, and bread of Angels. What a world of Quayles, were but sufficient to serue sixe hundred thousand persons? They were all strong, all hungry; neither could they be satisfied with single fowles: What a table hath God prepared in the desert, for abundance, for delicacy? Neuer Prince was so serued in his greatest pompe, as these rebellious Israelites in the Wildernesse. God loues to ouer-deserue of men; & to exceed not onely their sinnes; but their very desires in mercie. How good shall we find him to those that please him, since hee is so gratious to offenders! If the most graceless Israelites be fed with Quayles and Manna: Oh what goodnes is that he hath laid

vp

vp for them that loue him? As on the contrary, if the righteous scarce be saued, where will the sinners appeare? Oh God thou canst, thou wilt make this difference. How soeuer with vs men the most crabbed and stubborne oftentimes fare the best; the righteous Iudge of the world frames his remunerations as hee findes vs: And if his mercy sometimes prouoke the worst to repentance by his temporall fauours, yet hee euer reserues so much greater rewarde for the righteous, as eternity is beyond time, and heauen aboue earth.

It was not of any naturall instinct, but from the ouer-ruling power of their Creator, that these

Quayles

Quayles came to the desert. Needs must they come vvhom God brings. His hand is in all the motions of his meanest creatures. Not onely wee, but they mooue in him. As not many Quayles, so not one Sparrow fals without him: How much more are the actions of his best creature, Man, directed by his prouidence? Hovv ashamed might these Israelites haue been, to see these creatures so obedient to their Creator, as to come and offer themselues to their slaughter; whiles they went so repiningly to his seruice, and their owne preferment? Who can distrust the prouision of the great housekeeper of the world, when he sees how hee can furnish his tables at

pleasure. Is he growne now careleſſe, or we faithleſs rather? Why doe we not repoſe vpon his mercy? Rather then wee ſhall vvant, when vvee truſt him, hee vvill fetch Quayles from all the coaſts of heauen to our boord. Oh Lord thy hand is not ſhortned to giue: let not ours be ſhortened, or ſhut in receiuing.

Eliahs ſeruitors the Rauens brought him his full ſeruice of bread, and fleſh at once; each morning & euening. But theſe Iſraelites haue their fleſh at eeuen, and their bread in the morning: Good reaſon there ſhould bee a difference. *Eliahs* table was vpon Gods direct appointment; The Iſraelites vpon their mutiny:

Al-

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Although God will relieue them with prouision, yet he will punish their impatience with delay; so shall they knowe themselues his people, that they shall finde they were murmurers. Not onely in the matter, but in the order, God answers their grudging; First they complaine of the want of flesh-pots, then of bread. In the first place therefore they haue flesh, bread after. When they haue flesh, yet they must stay a time, ere they can haue a full meale; vnles they would eat their meat bread-lesse, and their bread dry. GOD will be wayted on; and will giue the consummation of his blessings at his owne leasure. In the euening of our life, we haue the first pledges of his fauour; but in the

morning of our resurrection, must wee looke for our perfect satiety of the true Manna, the bread of life.

Now the Israelites sped well with their Quayles; They did eat, and digest, and prosper: not long after they haue Quayles with a vengeance; the meat was pleasant, but the sauce was fearefull. They let downe the Quayles at their mouth, but they came out at their nostrils. How much better had it been to haue dyed of hunger, through the chastisement of God, then of the plague of God, with the flesh betwixt their teeth? Behold, they perish of the same disease then, whereof they now recouer. The same sinne repea-

ted is death, whose first act found remission: Relapses are desperat, where the sickneſſe it ſelfe is not. With vs men, once, goes away with a warning, the second act is but whipping, the third is death. It is a mortall thing to abuſe the lenity of God; we ſhould be preſumptuouſly mad, to hope that God will ſtand vs for a ſinning-ſtock to prouoke him how wee wil. It is more mercy then he owes vs, if he forbear vs once; it is his iuſtice to plagtie vs the ſecond time: We may thanke our ſelues, if we will not be warned.

An Excellent note concerning Chaſtiſements

Their meat was ſtrange, but nothing ſo much as their bread. To find Quayles in a Wilderneſs was vnuſual, but for bread to com-

downe from heauen vvas yet more. They had seene Quayles before (though not in such number); Manna was neuer seene till now. From this day till their setling in Canaan, God wrought a perpetuall miracle in this food, A miracle in the place: Other bread rises vp from belowe, this fell downe from aboue; neither did it euer raine bread till now; Yet so did this heauenly shower fall, that it is confined to the Camp of Israell. A miracle in the quantitie; that euery morning should fall enough to fill so many hundred thousand mouthes and maws. A miracle in the composition; that it was sweet like honycakes, round like corianders, transparent as dcaw. A miracle in the

the qualitie; that it melted by one hear, by another hardened. A miracle in the difference of the fall; that (as if it knew times, & would teach them, as well as feed them) it fell double in the eeuen of the Sabaoth, and on the Sabaoth fell not. A miracle in the putrefaction and preseruation; that it was full of wormes when it was kept beyond the due hour for distrust: full of sweetnes when it was kept a day longer for religion; Yea many Ages, in the Ark, for a monument of the power and mercy of the giuer. A miracle in the continuance and ceasing; That this showre of bread follow'd their camp in all their remoualls, till they came to taste of the bread of Canaan; and then withdrew it

selfe, as if it should haue said; Yee need no miracles, now ye haue meanes. They had the Types; wee haue the substance. In this Wildernes of the world, the true Manna is rained vpon the tents of our hearts. Hee that sent the Manna, was the Manna, which he sent: Hee hath said, I am the Manna that came downe from heauen. Beholde their whole meales were sacramentall: Euery morsell they did eat, was spirituall. We eat still of their Manna: still he coms down from heauen. Hee hath substance enough for worlds of soules; yet onely is to be found in the lists of the true Church: He hath more sweetnes then the hony, and the hony-combe. Happie are wee if

wee

wee can finde him, so sweete as hee is.

The same hand that rayned Manna vppon their tents, could haue rayned it into their mouthes, or laps. God loues we should take paines for our spirituall food. Little would it haue auayled them, that the Manna lay about their tents, if they had not gone forth and gathered it, beaten it, bak't it: Let saluation be neuer so plentifull, if we bring it not home, and make it ours by faith, wee are no whit the better. If the worke done, and meanes vsed, had beene enough to giue life, no Israelite had dyed: Their bellies vvere full of that bread, whereof one crum giues life: yet

they

they dyed many of them in displeasure. As in naturall, so in spirituall things, we may not trust to meanes: The carcasse of the Sacrament cannot giue life, but the soule of it; which is the thing represented. I see each man gather, & take his iust measure out of the common heap; Wee must be industrious, and helpfull each to other: but when wee haue done, Christ is not partial. If our sanctification differ, yet our iustification is equall in all.

Hee that gaue a Gomer to each, could haue giuen an Ephah: As easily could hee haue rayned downe enough for a moneth, or a yeare at once, as for a day. God delights to haue vs liue

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liue in a continuall dependance vpon his prouidence, and each day renew the acts of our faith and thankfulneſſe. But what a couetous Iſraelite was that, which in a fooliſh diſtruſt would be ſparing the charges of God; and reſerving that for morning which hee ſhould haue ſpent vpon his ſupper? Hee ſhall knowe, that euen the bread that came downe from heauen, can corrupt: The Manna was from aboue, the wormes and ſtink from his diffidence. Nothing is ſo ſoueraine, which being peruerted, may not annoy in ſtead of benefiting vs.

Yet I ſee ſome difference betwixt the true and typicall Manna; God neuer meant that the ſha-

ſhadow and the body ſhould agree in all things. The outward Manna reſerued was poyſon: the ſpirituall Manna is to vs, as it was to the Arke; not good, vnleſſe it be kept perpetually. If wee keep it, it ſhall keep vs from putrefaction. The outward Manna fell not at all, on the Sabaoth: The ſpirituall Manna (though it balks no day) yet it falls double on Gods day: and if we gather it not then, we famiſh. In that true Sabaoth of our glorious reſt, we ſhal for euer feed of that Manna, which wee haue gathered in this eeuen of our life.

The

The Rock of Rephidim.

BEfore, Iſrael thirſted and was ſatisfied; after that, they hungred and were filled; now they thirſt againe. They haue bread and meat, but want drink: It is a maruell if God doe not euermore hold vs ſhort of ſomething, becauſe he would keep vs ſtill in exerciſe. Wee ſhould forget at whoſe coſt wee liue, if wee wanted nothing. Still God obſerues a viciſſitude of euill, and good; and the ſame euils that we haue

haue passed, returne vpon vs in their courses. Crosses are not of the nature of those diseases, which they say a man can haue but once. Their first seisure doth but make way for their reentry. None but our last enemy comes once for all; and I knowe not, if that : for euen in liuing, wee die daily. So must we take our leaues of all afflictions, that wee reserue a lodging for them, and expect their returne.

All Israel murmured when they wanted bread, meat, water; and yet all Israel departed from the Wilderneſſe of Sin to Rephidin at Gods command. The very worst men will obey God in something; none but the good in all

all: Hee is rarely desperate that makes an vniuersal opposition to God. It is an vnsound praise that is giuen a man, for one good action: It may be safely said of the very diuels themselues, that they doe something well: They know, & beleeue, and tremble. If we follow God and murmur, it is all one, as if wee had staid behinde.

Those distrust his prouidence in their necessitie, that are ready to follow his guidance in their welfare. It is an harder matter to indure an extreame want, then to obey an hard commaundement. Suffrings are greater tryals, then actions: How many haue we seen ieopard their liues, with cheere-

full

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full resolution, which cannot indure in cold blood to lose a lim with patience. Because God wil haue his throughly tryed, he puts them to both: and if wee cannot indure both to follow him from Sin, and to thirst in Rephidim, we are not sound Israelites.

God led them, on purpose, to this dry Rephidim: Hee could as well haue conducted them to another Elim, to conuenient waterings: Or he that giues the waters of all their chanels, could as well haue deriued them to meet Israel: But God doth purposely carry them to thirst. It is not for necessitie, that we fare ill, but out of choyse: It were all one with God to giue vs health, as sickness; abun-

abundance as pouerty. The treasury of his riches hath more store then his creature can be capable of; we could not complaine, if it were not good for vs to want.

This should haue been a contentment able to quench anie thirst: *GOD hath led vs hither*; If *Moses* out of ignorance had misguided vs, or we chanceably saine vppon these drie deserts; though this were no remedy of our griefe, yet it might be some ground of our complaint. But now the counsell of so wise and merciful a God, hath drawne vs into this want; and shal not he as easily finde the way out? It is the Lord, let him doe what hee will. There can be no more forceable

motiue to patience then the acknowledgement of a diuine hand that ſtrikes vs. It is fearefull to be in the hand of an aduerſary; but who would not be confident of a father? Yet in our fraile humanitie, choler may tranſport a man from remembrance of nature; but when wee feele our ſelues vnder the diſcipline of a wiſe God, that can temper our afflictions to our ſtrength, to our benefit; vvho vvoulde not rather murmur at himſelfe, that hee ſhould ſwerue towards impatience? Yet theſe ſturdy Iſraelites wilfully murmur: & will not haue their thirſt quenched with faith, but with water. *Giue vs water.*

I looked to heare when they would

would haue intreated *Moſes* to pray for them; but in ſtead of intreating they contend, and in ſtead of prayers I find commands. Giue vs water. If they had gone to God without *Moſes*, I ſhould haue prayſed their faith: but now they goe to *Moſes* vvithout God, I hate their ſtubborne faithleſnes. To ſeeke to the ſecond meanes vvith neglect of the firſt, is the fruit of a falſe faith.

The anſwere of *Moſes* is like himſelfe, milde, and ſweet; Why contend ye with me? Why tempt ye the Lord? In the firſt expoſtulation, condemning them of iniuſtice; ſince not he, but the Lord had afflicted them. In the ſecond, of preſumption; that ſince it was

GOD that tempted them, by want, they should tempt him by murmuring. In the one, he would haue them see their wrong; in the other, their danger. As the act came not from him, but from God; so hee puts it off to God, from himselfe. *Why tempt yee the Lord?* The opposition which is made to the instruments of God, redounds euer to his person. Hee holds himselfe smitten through the sides of his ministers: So hath God incorporated these respects, that our subtlety cannot diuide them.

But what temptation is this? *Is the Lord among vs, or no?* Infidelity is crafty, and yet foolish; Crafty in her insinuations, foo-

lish

lish in her conceits. They imply, If wee were sure the Lord were with vs wee would not distrust; They conceiue doubts of his presence, after such confirmations. What could God dod more, to make them knowe him present, vnless euery moment should haue renued miracles? The plagues of Egypt, and the diuision of the Sea were so famous, that the very Innes of Iericho rang of them. Their waters were lately sweetned; the Quayles were yet in their teeth; the Manna was yet in their eye; yea they saw God, in the piller of the cloud, and yet they say, Is the Lord amongst vs? No argument is enough to an incredulous heart; not reason, not sense, not experience. How much

better was that faith of *Thomas*, that would beleiue his eyes and hands, though his eares he would not? Oh the deep infidelitie of these Israelites, that saw, and beleiued not!

And how will they knowe if God be amongst them? As if he could not be with them, and they be athirst: Either God must humour carnall minds, or be distrusted: If they prosper (though it be with wickednes) God is with them; If they be thwarted in their owne designes, straight, *Is God with vs?* It was the way to put God from them, to distrust, and murmure. If he had not been with them, they had not liued; If hee had been in them, they had not mu-

mutined. They can thinke him abſent in their want, and cannot ſee him abſent in their ſin: and yet wickednesſe, not affliction, argues him gone; Yet then is hee moſt preſent, vvhen hee moſt chaſtiſes.

Who would not haue looked, that this anſwere of *Moſes* ſhould haue appeaſed their fury: As vvhat can ſtill him that will not be quiet to thinke he hath God for his aduerſary? But, as if they would wilfully warre againſt heauen, they proceed; yet with no leſſe craft, then violence; bending their exception to one part of the anſwere: and ſmoothly omitting, what they could not except againſt. They will not heare

of tempting God; they maintain their strife with *Moses*, both with words, and stones: How malitious, how heady is impatience? The act was Gods, they cast it upon *Moses*: *Wherefore hast thou brought vs*? The act of God was mercifull, they make it cruell; *To kill vs and our children*: As if GOD and *Moses* meant nothing but their ruine; who intended nothing, but their life and liberty. Foolish men! What needed this iourney to death? Were they not as obnoxious to God, in Egypt? Could not God by *Moses* as easily have killed them in Egypt, or in the Sea, as their enemies? Impatience is full of misconstruction; If it be possible to find out any glosse to corrupt the

text

text of Gods actions, they shall be sure not to scape vntainted.

It was no expostulating with an vnreasonable multitude; *Moses* runnes straight to him, that was able at once to quench their thirst, and their fury: *What shall I doe to this people?* It is the best way, to trust God with his owne causes: when men will be intermedling with his affaires, they vndoe themselues in vaine. We shal find difficulties in all great enterprises; If we be sure, we haue begun them from God, we may securely cast all euents vppon his prouidence, which knowes how to dispose, and how to end them.

Moses perceiued rage, not in

the tongues onely, but in the hands of the Israelites. Yet a while longer and they will stone mee. Euen the leader of Gods people, feared death; and sinned not in fearing. Life is worthy to be deare to all: especially to him, vvhome publique charge hath made necessary: Meere feare is not sinfull; It is impotence and distrust that accompany it, which make it euill. How well is that feare bestowed, that sends vs the more importunately to GOD! Some man would haue thought of flight; *Moses* flyes to his prayers; and that not for reuenge, but for help. Who but *Moses* would not haue saide; This twise they haue mutined, and beene pardoned; and now againe, thou seest,

O

O Lord, how madly they rebell; and how bloodily they intend against me; preserue me, I beseech thee, and plague them. I heare none of this: but imitating the long suffering of his God, hee seeks to God, for them, which sought to kill him, for the quarrell of God.

Neither is God sooner sought, then found: All Israel might see *Moses* goe towardes the rocke: None but the Elders might see him strike it: Their vnbeleefe made them vnworthy of this priuiledge. It is no small fauour of God, to make vs witnesses of his great works; That he crucifies his Son before vs; that hee fetches the water of life, out of the true rock,

rock, in our sight, is an hie prerogatiue; If his rigour vvould haue taken it, our infidelitie had equally excluded vs, whom now his mercy hath receiued.

Moses must take his rod; God could haue done it by his vvill, without a word; or by his word, without the rod; but hee will doe by meanes, that which hee can as easily doe without. There vvas no vertue in the rod, none in the stroke, but all in the command of God. Meanes must be vsed, and yet their efficacie must bee expected, out of themselues.

It doth not suffice GOD to name the rod, without a description; (*Whereby thou smotest the ri-*

riuer:) Wherfore? but to ſtrengthen the faith of *Moſes*, that hee might well expect this wonder from that, which he had tryed to be miraculous. How could hee but firmly beleeue, that the ſame meanes which turned the waters into blood, and turned the Sea into a wall, could as vvell turne the ſtone into vvater? Nothing more rayſes vp the heart in preſent affiance, then the recognition of fauours, or vvoonders paſſed. Behold the ſame rodde that brought plagues to the Egyptians, brings deliuerances to Iſrael. By the ſame meanes can God ſaue and condemne: Like as the ſame ſword defends and kills.

That

That power, which turned the wings of the Quayles to the Wildernes, turned the course of the water through the rocke: Hee might (if he had pleased) haue caused a spring to well out of the plaine earth; but hee will now fetch it out of the stone, to conuince and shame their infidelitie. What is more hard and dry then the rock? What more moist, and supple then vvater? That they might be ashamed to thinke, they distrusted least God could bring them water out of the cloudes, or springs, the very rock shall yeeld it. And now, vnlesse their hearts had beene more rockie, then this stone, they could not but haue resolued into teares, for this diffidence.

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I wonder to see these Israelites fed with Sacraments: Their bread was Sacramentall, whereof they communicated euery day: least any man should complaine of frequence, the Israelites receiued daily; and now their drinke was Sacramentall, that the ancient Church may giue no warrant of a dry Communion. Twise therefore hath the rock yeelded them water of refreshing; to signifie, that the true spirituall rock yeelds it alwayes. The rocke that followed them was Christ: Out of thy side, O Sauiour, issued that bloody stream, wherby the thirst of all beleeuers is comfortably quenched: Let vs but thirst; not with repining, but with faith; this rock

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rocke of thine ſhall abundantly flow forth to our ſoules, and follow vs, till this water be changed into that new wine, vvhich wee ſhall drinke vvith thee in thy Fathers Kingdome.

The

The Foyle of Amalek: or The hand of Moses, lift vp.

SO sooner is Israels thirst slaked, then God hath an Amalekite ready, to assault them. The Almighty hath choise of rods, to whip us with; and will not be content with one tryall. They would needs be quarrelling with Moses, without a cause; and now, God sends the Amalekites to quarrell with them. It is just with God, that they, which would be contending with their best

friends shold haue work enough, of contending with enemies.

In their passage out of Egypt, God vvould not lead them the neareſt vvay, by the Philiſtims Land, leaſt they ſhould repent at the ſight of warre; now they both ſee, and feele it. He knowes how to make the fitteſt choiſe of the times of euill: and withholds that one while, which hee ſends another, not vvithout a iuſt reaſon, why he ſends, and withholds it: And though to vs, they come euer (as we thinke) vnſeaſonably, and at ſometimes more vnfitly, then others; yet hee, that ſends them, knowes their opportunities. VVho vvould not haue thought, a worſe time could

ne-

neuer haue beene pickt for Israels warre, then now; In the feebleneſſe of their troupes, when they were wearied, thirſty, vnweaponed; Yet now, muſt the Amalekites doe that, which before the Philiſtims might not doe: We are not worthy, not able to chooſe for our ſelues. To be ſicke, and dy in the ſtrength of youth, in the minoritie of children? To bee pinched with pouerty, or miſcarriage of children in our age, how harſhly vnſeaſonable it ſeemes? But the infinite wiſedom, that orders our euents, knowes how to order our times. Vnleſſe wee will bee ſhameleſſe vnbeleeuers, O Lord, we muſt truſt thee with our ſelues and our ſeaſons, and know, that not that which we deſire, but

that, which thou hast appointed, is the fittest time for our sufferings.

Amalek was *Esaus* grandchild; and these Israelites, the Sons of *Iacob*. The abode of *Amalek* was not so farre from Egypt, but they might well heare what became of their cozens of Israel; and now, doubtlesse, out of envie watcht their opportunitie of reuenge for their old grudge. Malice is commonly hereditary, and runnes in the blood; and (as we vse to say of runner) the older it is, the stronger. Hence is that foolish hostilitie, which some men vniustly nourish vppon no other grounds, then the quarrels of their forefathers. To wreak our ma-

malice vpon posteritie, is at the best but the humour of an Amalekite.

How cowardly, and how crafty was this skirmish of *Amalek*? They doe not bid them battel in faire rearms of warre, but without all noise of warning, come stealing vpon the hindmost; and fall vpon the weake, and scattered remnants of Israel. There is no looking for fauour at the hands of malice: The worst that either force or fraud can doe, must be expected of an aduersary; but much more of our spirituall enemie; by how much his hatred is deeper. Behold, this *Amalek* lies in ambush to hinder our passage vnto our Land of promise; and

subtilly takes all aduantages of our weaknesses. Wee cannot be wise, or safe, if we stay behinde our colours; and strengthen not those parts, where is most perill of opposition.

I doe not heare *Moses* say to his *Ioshua*: *Amalek* is come vp against vs; it matters not whether thou goe against him, or not; or if thou go, whether alone or with company; or if accompanied, whether with many or few, strong or weake; Or if strong men, whether they fight or no: I will pray on the hill; but, *Choose vs out men, and goe fight*: Then only can wee pray with hope, when wee haue done our best. And though the meanes cannot ef-

effect that, which wee desire; yet God will haue and vse the likeliest meanes on our part, to effect it. Where it comes immediately from the charge of GOD, any meanes are effectuall; One stick of wood shall fetch vvater out of the rock, another shall fetch bitternesse out of the water: But in those proiects, which vve make for our owne purposes, vve must choose those helps, vvhich promise most efficacy. In vaine shall *Moses* be vpon the hill, if *Iosbua* be not in the vally. Prayer without meanes, is a mockerie of GOD.

Here are two shadowes of one substance; The same Christ in *Iosbua* fights against our spirituall

Amalek, and in *Moses* spreads out his armes vpon the hill; and in both, conquers. And why doth he climbe vp the hill rather, then pray in the valley? Perhaps that he might haue the more freedom to his thoughts; which, following the sense, are so much more heauenly, as the eye sees more of heauen? Though vertue lies not in the place, yet choise must be made of those places, which may be most helpe to our deuotion: Perhaps, that hee might be in the eye of Israel. The presence and sight of the leader giues heart to the people: neither dooth any thing more moue the multitude, then example. A publique person cannot hide himselfe in the valley: but yet it becomes him best

best to shew himselfe vppon the hill.

The hand of *Moses* must be raised, but not emptie; neither is it his owne rod that he holds, but Gods. In the first meeting of God with *Moses*, the rod was *Moseses*; it is like, for the vse of his trade: now the propriety is altered; God hath so wrought by it, that now he challenges it; and *Moses* dare not call it his owne. Those things which it pleases God to vse for his owne seruice, are now changed in their condition. The bread of the Sacrament was once the Bakers, now it is Gods: the water was once euery mans, now it is the Laver of Regeneration. It is both vniust, and vnsafe to hold those

those things common, wherein God hath a peculiarity.

At other times, vpon occasion of the plagues, and of the Quayles, and of the rock, he was commanded to take the rodde in his hand; now hee doth it vnbidden: He doth it not now for miraculous operation, but for incouragement. For when the Israelites should cast vp their eyes to the hill, and see *Moses*, and his rod (the man, and the meanes that had wrought so powerfully for them) they could not but take heart to themselues, and thinke, There is the man that deliuered vs from the Egyptian, Why not now from the Amalekite? There is the rod, which turned waters to blood,

blood, and brought varieties of plagues on Egypt, Why not now on *Amaleck*? Nothing can more hearten our faith, then the view of the monuments of Gods fauour: If euer wee haue found any word, or act of God cordial to vs, it is good to fetch it forth oft to the eye. The renuing of our sense, and remembrance, makes euery gift of God perpetually beneficiall.

If *Moses* had receiued a command, that rod which fetcht water from the rock, could as well haue fetcht the blood of the Amalekites out of their bodies: God will not worke miracles alwayes; neither must wee expect them vnbidden.

Not

Not as a ſtanderd-bearer ſo much, as a ſuppliant dooth *Moſes* lift vp his hand: The geſture of the body ſhould both expreſſe, & further the piety of the ſoul. This fleſh of ours, is not a good ſeruant, vnleſſe it help vs in the beſt offices: The God of ſpirits dooth moſt reſpect the ſoule of our deuotion; yet, it is both vnmannerly, and irreligious, to be miſgeſtured in our prayers. The careleſſe and vncomely carriage of the body helps both to ſignifie, and make a profane ſoule.

The hand, & the rod of *Moſes* neuer moued in vaine; Though the

the rod did not ſtrike *Amalek*, as it had done the rock: yet it ſmote heauen, and fetcht downe victory. And that the Iſraelites might ſee, the hand of *Moſes* had a greater ſtroke in the fight, then all theirs, The ſucceſſe muſt riſe and fall with it: *Amalek* roſe, and Iſrael fell, with his hand falling: *Amalek* fell, & Iſrael riſes, with his hand rayſed; Oh the wondrous power of the prayers of faith! All heauenly fauours are deriued to vs from this chanell of grace! To theſe are wee beholden for our peace, preſeruations, and all the rich mercies of GOD, vvhich vve enioie. VVe could not vvant, if wee could aske.

Euery

Euery mans hand would not haue done this; but the hand of a *Moses*. A faithlesse man may as well holde his hand, and tongue still; hee may babble, but prayes not; he prayes ineffectually, and receiues not: Onely the prayer of the righteous auaileth much; and onely the beleeuer, is righteous. There can be no merit, no recompence answerable to a good mans prayer; for heauen, and the care of God is open to him: but the formall deuotions of an ignorant, and faithlesse man, are not worth that crust of bread which hee askes: Yea, it is presumption in himselfe; how should it be beneficiall to others? it profanes the name of God, in stead of adorning it.

But

But how iustly is the feruency of the prayer added to the righteousnes of the person? When *Moses* hand slackned, *Amalek* preuayled. No *Moses* can haue his hand euer vp; It is a title proper to God, that his hands are stretched out still: whether to mercy, or vengeance. Our infirmity will not suffer any long intention, either of body, or mind. Long prayers can hardly maintaine their vigour; as in tall bodies the spirits are diffused: The strongest hand will languish, with long extending: And when our deuotion tyres, it is seene in the successe; then straight our *Amalek* pruayles. Spirituall vvickednesses are mastered by vehement

ment

nient prayer; and by heartlesnes in prayer, ouercome vs.

Moses had two helps, A stone to sit on, and an hand to raise his: And his sitting, and holpen hand is no whit lesse effectuall. Euen in our prayers will God allow vs to respect our owne infirmities. In cases of our necessity, he regards not the posture of body, but the affections of the soule. Doubtlesse *Aaron* and *Hur*, did not onely raise their hands, but their minds, with his: The more cords, the easier draught. *Aaron* was brother to *Moses*: there cannot be a more brotherly office, then to help one another in our praiers; and to excite our mutuall deuotions. No Christian may thinke

thinke it enough to pray alone; Hee is no true Israelite, that will not be ready to lift vp the weary hands of Gods Saints.

All Israel saw this: or if they were so intent vpon the slaughter, and spoyle, that they obserued it not, they might heare it after, from *Aaron*, and *Hur*: yet this contents not God; *It must bee written.* Many other miracles had God done before; not one, directly commanded to be recorded: The other were onely for the wonder; this for the imitation of Gods people. In things that must liue by report, euery tongue addes or detracts something; The word once written is both inalterable, & permanent.

As God is carefull to maintaine the glory of his miraculous victory: so is *Moses* desirous to second him; God by a book, and *Moses* by an altar, and a name. God commaunds to enroll it in parchment; *Moses* registers it in the stones of his altar; which hee raises not onely for future memory, but for present vse. That hand which was weary of lifting vp, straight offers a sacrifice of praise to God: How well it becomes the iust to be thankfull! Euen very nature teacheth vs men to abhor ingratitude in small fauours. How much lesse can that fountaine of goodnes abide to be laded at with vnthankfull hands? O God we cānot but confess our deli-

deliuerances: where are our altars? where are our sacrifices? where is our *Iehouah-nissi*? I doe not more wonder at thy power in preseruing vs, then at thy mercy, which is not weary of casting away fauours vpon the ingratefull.

The Law.

IT is but about ſeuen weekes, ſince Iſraell came out of Egypt: In which ſpace God had cheriſhed their faith by fiue ſeuerall woonders; yet now hee thinkes it time to giue them ſtatutes from heauen, as well as bread. The Manna and water from the rock (which was Chriſt in the Goſpell) were giuen before the Law. The Sacraments of grace before the legall couenant. The grace of GOD preuenteth our

our obedience; Therfore should we keep the law of God, because wee haue a Sauiour. Oh the mercy of our God! which before wee see, what wee are bound to doe, shewes vs our remedy, if we doe it not: How can our faith disannul the Law, when it was before it? It may helpe to fulfill that, which shall be: it cannot frustrate that which was not. The letters, which GOD had written in our fleshy tables, were now (as those which are cutted in some barks) almost growne out; hee saw it time to write them in dead Tables, whose hardnes should not be capable of alteration: Hee knew, that the stone would bee more faithfull then our hearts.

Oh maruellous accordance betwixt the two Testaments; In the very time of their deliuery, there is the same agreement, which is in the substance. The ancient Iewes kept our feasts; and we still keep theirs. The feast of the Passe-ouer is the time of Christs resurrection; then did hee passe from vnder the bondage of Death. Christ is our Passe-ouer; the spotlesse Lambe, whereof not a bone must be broken. The very day, wherein God came down in fire and thunder to deliuer the Law, Euen the same day came also the Holy-ghost downe vpon the disciples in fiery tongues, for the propagation of the Gospell. That other was in fire & smoke, ob-

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obscuritie was mingled with terrour; This was in fire without smoke, befitting the light and clearnesse of the Gospell: Fire, not in flashes, but in tongues; not to terrifie, but to instruct. The promulgation of the Law makes way for the Law of the Gospell; No man receiues the Holy-ghost, but he which hath felt the terrours of Sinai.

God might haue imposed vpon them a law perforce; They were his creatures, and he could require nothing but iustice. It had been but equall that they should be compelled to obey their Maker; yet that God which loues to doe all things sweetly, giues the law of iustice in mercy; and will

not imperiously command, but craues our assent for that, which it were rebellion not to doe.

How gentle should bee the proceeding of fellow-creatures who haue an equality of being, with an inequality of condition; when their infinite Maker requests, where he might constrain. GOD will make no couenant with the vnwilling; How much less the couenant of grace, which stands all vpon loue? If wee stay til God offer violence to our wil, or to vs, against our will, wee shall dy strangers from him. The Church is the spouse of Christ; hee will inioy her loue by a willing contract, not by a rauishment: The obstinate haue nothing

thing to do with God; The title of all conuerts is a willing people.

That Israel inclined to God, it was from God, he inquires after his owne gifts in vs, for our capacity of more. They had not receiued the Law, vnlesse they had first receiued a disposition fit to be commanded. As there was an inclination to heare, so there must be a preparation for hearing. Gods iustice had before prepared his Israelites, by hunger, thirst, feare of enemies; his mercy had prepared them by deliuerances, by prouisions of water, meat, bread; and yet besides all the sight of God in his miracles, they must be three dayes pre-

prepared to hear him. When our soules are at the best, our approch to God requires particular addresses: And if three dayes were little enough to prepare them to receive the Law, how is all our life short enough, to prepare for the reckoning of our observing it? And if the word of a commaund expected such readines, what shall the word of promise, the promise of Christ and salvation?

The moraine of Egypt was not so infectious as their vices; the contagion of these stuck still by Israell: All the water of the red Sea, and of Marah, and that which gushed out of the rocke, had not washed it off. From these, they

they must now be sanctified. As sinne is alwayes dangerous; so most, when we bring it into Gods sight: It enuenometh both our persons and seruices, and turnes our good into euill. As therfore we must be alwaies holy; so most, when wee present our selues to the holy eyes of our Creator. Wee wash our hands euery day: but when wee are to sit with some great person, wee scoure them with balles. And if wee must be so sanctified, onely to receiue the Law, how holy must we be to receiue the grace promised in the Gospell?

Neither must themselues only bee cleansed, but their very clothes: Their garments smelt of

of Egypt, euen they must be washed: Neither can clothes be capable of sinne, nor can water cleanse from sinne: The danger was neither in their garments, nor their skin; yet they must be washed, that they might learne by their clothes, with what soules to appear before their God. Those garments must be washed, which should neuer waxe old, that now they might begin their age in purity; as those which were in more danger of being foule, then bare. It is fit that our reuerence to Gods presence should appeare in our very garments; that both without and within wee may be cleanly: but little would neatnesse of vestures auaile vs with a filthy soule. The God of spirits looks

looks to the inner man, and challenges the purity of that part which resembles himselfe: *Cleanse your hands yee sinners, and purge your hearts ye double minded.*

Yet euen whē they were washed, and sanctified, they may not touch the mount; not onely with their feet, but, not with their eies: The smoke keeps it from their eyes; the marks from their feet. Not only men that had some impurity at their best, are restrained, but euen beasts which are not capable of any vnholines. Those beasts which must touch his altars, yet might not touch his hill: And if a beast touch it, he must die: yet so, as no hands may touch that, which hath touched the hill. Vnrea-

reasonablenes might seem to be an excuse in these creatures: that therfore which is death to a beast, must needs be capitall to them, whose reason should guide them to auoid presumption. Those Israelites which saw God euery day in the piller of fire, and the cloud, must not come neere him in the mount. God loues at once familiarity and feare: Familiarity in our conuersation, and feare in his commands. Hee loues to be acquainted with men, in the walks of their obedience: yet hee takes state vpon him in his ordinances; and will bee trembled at, in his word and iudgements.

I see the difference of Gods carriage to men in the Law, and in

in the Gospell: There, the very hill where he appeared, may not be touched of the purest Israelite; Here, the hemme of his garment is touched by the woman, that had the fluxe of blood; yea, his very face was touched with the lippes of *Iudas*. There the very earth was prohibited them, on which hee descended: Here, his very body and blood is profered to our touch and taste. Oh the marvellous kindnes of our God! How vnthankfull are wee, if wee doe not acknowledge this mercy aboue his ancient people! They were his owne; yet strangers in comparison of our libertie. It is our shame and sinne, if in these meanes of intireneſſe we bee no better acquainted vvith God,

God, then they, which in their greatest familiarity, were commanded aloof.

God was euer wonderfull in his workes, and fearefull in his iudgements: but he was neuer so terrible in the execution of his will, as now in the promulgation of it. Here was nothing, but a maiesticall terrour in the eyes, in the ears of the Israelites; as if God meant to shew them by this, how fearful he could be. Here was the lightning darted in their eyes, the thunders roaring in their eares, the trumpet of GOD drowning the thunder-claps, the voyce of God out-speaking the trumpet of the Angel: The cloud enwrapping, the smoke ascending,

ding, the fire flaming, the mount trembling, *Moses* climbing and quaking, paleneſſe and death in the face of Iſrael, vprore in the Elements, and all the glory of heauen turned into terrour. In the deſtruction of the firſt World, there were clouds without fire: In the deſtruction of Sodome, there was fire raining without clouds; but here was fire, ſmoke, clouds, thunder, earthquakes, and whatſoeuer might worke more aſtoniſhment, then euer was in any vengeance inflicted.

And if the Law were thus giuen, how ſhall it be required? If ſuch vvere the proclamation of Gods ſtatutes, what ſhall the ſeſſions be? I ſee and tremble at the

reſemblance. The Trumpet of the Angell call'd vnto the one: The voyce of an Archangell, the Trumpet of God ſhall ſummon vs to the other. To the one, *Moſes* (that climbd vp that hill, and alone ſaw it) ſaies, God came with tenne thouſands of his Saints; In the other, thouſand thouſands ſhall miniſter to him, and tenne thouſand thouſands ſhall ſtand before him. In the one, mount Sinai only was on a flame; all the world ſhall be ſo, in the other. In the one there was fire, ſmoke, thunder and lightning: In the other, a fiery ſtream ſhall iſſue from him, wherewith the heauens ſhall be diſſolued, and the Elements ſhall melt away with a noiſe. Oh God, how powerfull art thou to in-

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inflict vengeance vpon sinners, who didst thus forbid sinne? and if thou were so terrible a Lawgiuer, what a Iudge shalt thou appeare? What shall become of the breakers of so fiery a Law? Oh where shall those appeare, that are guiltie of the transgressing that Law, whose very deliuery was little lesse then death? If our God should exact his Law, but in the same rigour wherein hee gaue it, sinne could not quite the cost: But now the fire wherein it was deliuered was but terrifying; the fire wherein it shall be required, is consuming. Happy are those that are from vnder the terrours of that Law, which was giuen in fire, and in fire shall be required.

God would haue Israel see, that they had not to doe vvith some impotent commander, that is faine to publish his Lawes without noise, in dead paper; which can more easily inioyne, then punish; or descry, then execute; and therefore, before he giues them a Law, he showes them that hee can command heauen, earth, fire, aire, in reuenge of the breach of the Law; That they could not but think it deadly to displease such a Lawgiuer, or violate such dreadfull statutes; That they might see all the Elements, examples of that obedience, which they shold yeeld vnto their Maker.

This fire, wherein the Law was giuen,

giuen, is ſtill in it; and will neuer out: Hence are thoſe terrours vvhich it flaſhes in euery conſcience, that hath felt remorſe of ſinne. Euery mans heart is a Sinai, and reſembles to him both heauen and hell. The ſting of death is ſinne: and the ſtrength of ſinne, is the Law.

That they might ſee, hee could finde out their cloſeſt ſinnes, hee deliuers his Law in the light of fire, from out of the ſmoke: That they might ſee, vvhat is due to their ſinnes, they ſee fire aboue, to repreſent the fire that ſhould be belowe them: That they might knowe he could waken their ſecurity, the thunder, and louder voyce of GOD ſpeaks to their

hearts. That they might see what their hearts should doe, the earth quakes vnder them. That they might see they could not shift their appearance, the Angels call them together. Oh royall Law, & mighty Lawgiuer! How could they thinke of hauing any other God, that had such proofes of this? How could they think of making any resenblance of him, vvhom they saw could not be seene, and vvhom they saw, in not being seene, infinite? How could they thinke of daring to profane his name, vvhom they heard to name himself, with that voyce, *Iehouah?* How could they thinke of standing vvith him for a day, vvhom they saw to command that heauen, vvhich makes and measures day?

day? How could they thinke of disobeying his deputies, vvhom they saw so able to reuenge? How could they think of killing, when they vvere halfe dead vvith the feare of him, that could kill both body and soule? How could they thinke of the flames of lust, that saw such fires of vengeance? How could they think of stealing from others, that saw vvhose the heauen and earth vvas to dispose of at his pleasure? How could they thinke of speaking falsly, that heard God speak in so fearefull a tone? How could they thinke of coueting others goods, that saw how weake and vncertaine right they had to their owne? Yea to vs, was this Law so deliuered; to vs in them: neither had there bin

such state in the promulgation of it, if God had not intended it for Eternity. We men, that so feare the breach of humane Lawes for some small mulcts of forfaiture; how should we fear thee (O Lord) that canst cast body and soule into hell!

The



The Golden Calfe.

IT was not much aboue a moneth, since Israel made their couenāt w^th God; since they trembled to heare him say, *Thou shalt haue no other Gods, but mee*; Since they saw *Moses* part from them, and climbe vppe the hill to God: and now they say, *Make vs Gods; we know we not what is becom of this Moses.* Oh, ye mad Israelites, haue yee so soon forgotten that fire, and thunder which you heard and saw? Is that smoke vanished

niſhed out of your minde, as ſoon as out of your ſight? Could your hearts ceaſe to tremble with the earth? Can yee in the very ſight of Sinai, cal for other Gods? And, for *Moſes*; was it not for your ſakes, that he thruſt himſelfe into the midſt of that ſmoke and fire, which yee feared to ſee afar off? Was hee not now gone, after ſo many ſudden embaſſages, to be your lieger with God? If yee had ſeene him take his heeles, and run away from you into the Wilderneſſe, what could ye haue ſaid, or done more? Behold, our better *Moſes* vvas with vs awhile vpon earth: hee is now aſcended into the mount of heauen, to mediate for vs; ſhall we now thinke of another Sauiour? ſhall vve not hold it

it our happines that hee is for our sakes aboue?

And what if your *Moses* had beene gone for euer? Must yee therefore haue Gods made? If yee had said, Choose vs another gouernour, it had been a wicked and vnthankfull motion; ye were too vnworthy of a *Moses*, that could so soon forget him: but to say, *Make vs Gods*, was absurdly impious. *Moses* vvas not your God, but your gouernour: Neither was the presence of God tyed to *Moses*: You saw God still, when hee was gone, in his pillar, and in his Manna; and yet ye say, *Make vs Gods*: Euery word is full of senseless wickednesse. How many Gods vvould you haue?

Or

Or what Gods are those that can be made? Or (what euer the Idolatrous Egyptians did) with what face can yee, after so many miraculous obligations, speak of another God? Had the voyce of God scarce done thundering in your eares? Did ye so lately heare & see him to be an infinite God? Did ye quake to hear him say out of the midst of the flames, *I am* IEHOVAH, *thy* GOD: *thou shalt haue no goddes but mee*? Did yee acknowledge GOD your Maker, and doe yee now speake of making of gods? If ye had said, Make vs another man to goe before vs, it had been an impossible suite. *Aaron* might help to marre you, and himselfe; He could not make one hayre of a man: and do yee

ye ſay, *Make vs Gods*? And what ſhould thoſe Gods doe? *Go before you.* How could they go before you, that cannot ſtand alone? your help makes them to ſtand, & yet they muſt conduct you. Oh the impatient ingratitude of carnall minds! Oh the ſottiſhnes of Idolatry! Who would not haue ſaid: *Moſes* is not with vs; but he is with God for vs: Hee ſtaies long: He that called him, withholds him: His delay is for our ſakes, as well as his aſcent. Though we ſee him not, we will hope for him: His fauours to vs haue deſerued, not to be reiected: Or, if God will keep him frõ vs; he that withholds him, can ſupply him: He that ſent him, can lead vs without him; His fire & cloud is alſufficient; God hath ſaid

said and done enough for vs, to make vs trust him: We will, wee can haue no other God; wee care not for any other guide. But behold, heere none of this: *Moses* stayes but some fiue and thirty dayes, and now hee is forgotten, and is become but, *This Moses*: Yea God is forgotten with him; and as if God and *Moses* had been lost at once, they say, *Make vs Gods*. Naturall men must haue God at their bent: and if he come not at a call, hee is cast off; and they take themselues to their owne shifts: like as the *Chinois* whip their Gods when they answere them not; Whereas, his holy ones wait long, and seek him; and not only in their sinking, but from the bottom of the deeps, call

call vpon him; and though hee kill them, will truſt in him.

Superſtition beſots the minds of men, and blinds the eye of reaſon; and firſt makes them not men, ere it makes them Idolaters. How elſe could he, that is the image of God, fall downe to the images of creatures? How could our foreſathers haue ſo doted vpon ſtocks and ſtones, if they had been themſelues? As the *Syrians* were firſt blinded, and then led into the midſt of *Samaria*: ſo are Idolaters firſt bereaued of their wits and common ſenſe, and afterwards are carryed brutiſhly into all palpable impietie.

Who would not haue beene a-

ſhamed

ſhamed to heare this anſwer from the brother of *Moſes*; *Pluck off your Earings?* Hee ſhould haue ſaid, *Pluck this Idolatrous thought out of your hearts*: and now in ſtead of chiding, he ſoothes them. And, as if hee had been no kin to *Moſes*, he helps to lead them back againe from God, to Egypt. The people importun'd him, perhaps with threats. He that had waded through all the menaces of *Pharaoh*, doth hee now ſhrinke at the threats of his owne? *Moſes* is not affraide of the terrors of GOD: His faith that carryed him throgh the water, led him vp to the fire of Gods preſence; whiles his brother *Aaron* feares the faces of thoſe men, which hee lately ſaw pale with the feare of their glori-

ous

ous Law-giuer. As if hee that forbad other Gods, could not haue maintained his owne act, and agent, against men. Sudden feares when they haue possessed weak minds, lead them to shamefull errors. Importunitie or violence may lessen, but they cannot excuse a fault. Wherfore was hee a gouernour, but to represse their disordered motions? Facility of yeelding to a sinne, or wooing it with our voluntary suit, is an hyer stayre of euill: but, euen at last to be woone to sin, is damnable. It is good to resist any onset of sinne; but one condescent loses all the thanks of our opposition. What will it auaile a man, that others are plagued for soliciting him, whiles hee smarteth for

yeelding; if both be in hell, what ease is it to him, that another is deeper in the pit?

What now did *Aaron*? Behold, he that alone was allow'd to climb vp the trembling and fiery hill of Sinai, with *Moses*, and heard God say, *Thou shalt not make to thy selfe any grauen Image, for I am a iealous God* (as if hee meant particularly to preuent this act) within one moneth, calls for their earings, makes the grauen image of a Calfe; erects an altar, consecrates a day to it, calls it their God, and weeps not, to see them daunce before it. It is a miserable thing, when gouernours humour the people in their sins, and in stead of making vp the breach, enlarge it.

it. Sinne will take heart by the approbation of the meaneſt looker on; but if authority once ſecond it, it growes impudent: As contrarily, where the publique gouernment oppoſes euill, (though it be vnder hand practiſed, not without feare) there is life in that ſtate.

Aaron might haue learned better counſel of his brothers example: When they came to him with ſtones in their hands, and ſaid, *Giue vs water*, hee ran as roundly to God, with praiers in his mouth; So ſhould *Aaron* haue done, when they ſaid, *Giue vs Gods*: but hee weakly runnes to their earings, that, which ſhould be made their God; not to the true God, which

they had and forsook. Who can promise to himselfe freedome from grosse infirmities, when hee that went vppo into the mount, comes downe; and doth that in the valley, which he heard forbidden in the hill?

I see yet, and wonder at the mercy of that God, wch had iustly called himselfe iealous. This verie *Aaron*, whose infirmity had yeelded to so foule an idolatry, is after chosen by God, to be a Priest to himselfe. Hee that had set vp an altar to the Calfe, must serue at the altar of God. Hee that had melted, and carued out the Calfe for a god, must sacrifice calues and rams, and bullocks vnto the true God. He that con-

secrated a day to the Idoll, is himselfe consecrated to him, which was dishonoured by the Idoll. The grossest of all sinnes cannot prejudice the calling of GOD; Yea, as the light is best seene in darkenesse, the mercy of God is most magnified in our unworthinesse.

What a difference God puts betweene persons, and sins! While so many thousand Israelites were slaine, that had so much fully defired the Idoll of *Aaron*, that in weaknesse condescended, is both pardoned the fact, and afterwards laden with honours from GOD. Let no man take heart to sin from mercy: Hee that can purpose to sin upon the knowledge of Gods

mercy in the remission of infirmities, presumes, and makes himselfe a wilfull offender. It is no comfort to the wilfull, that there is remission to the weake and penitent.

The earings are plucke off: Egyptian Iewells are fit for an idolatrous vse. This very gold was contagious. It had been better the Israelites had neuer borrowed these ornaments, then that they should pay them back to the Idolatry of their first owners. What cost the superstitious Israelites are content to be at for this lewd deuotion? The riches, and pride of their outward habite are they willing to part with, to their molten god; as glad to haue their eares

eares bare, that they might fill their eyes. No gold is too deare for their Idoll; each man is content to spoyle his wiues and children of that wherof they spoiled the Egyptians.

Where are those worldlings, that cannot abide to be at any cost for their religion; which could be content to doe GOD chargelesse seruice? These very Israelites, that were ready to giue gold, not out of their purses, but from their very eares, to mis-deuotion; shall once condemne them. O sacrilodge succeeding to superstition! Of old they were ready to giue gold to the false seruice of God; we to take away gold from the true: How doe

we see men prodigal to their lusts and ambitions, and we hate not to be niggards to God?

This gold is now growne to a Calfe; Let no man thinke that forme came forth casually, out of the melted earings. This shape was intended by the Israelites, and perfected by *Aaron*: They brought this God in their hearts with them out of Egypt, and now they set it vp in their eyes. Still doth Egypt hurt them: Seruitude was the least euill, that Israel receiues from Egypt; for that sent them stil to the true God, but this Idolatrous example led them to a false. The very sight of euill is dangerous: and it is hard for the heart not to runne into those sins to

to which the eye and eare is inured: Not out of loue, but custom, we fall into some offences.

The Israelites wrought so long in the furnaces of the Egyptians brick, that they haue brought foorth a molten Calfe. The black Calfe with the white spots, which they saw worshipped in Egypt, hath stolne their hearts: And they, which before would haue beene at the Egyptian fleshpots, would now be at their deuotions. How many haue falne into a fashion of swearing, scoffing, drinking, out of the vsuall practise of others; as those that liue in an ill aire are infected with diseases! A man may passe through Æthiopia vnchaunged: but

but hee cannot dwell there, and not be discoloured.

Their sinne was bad enough, let not our vncharitablenes make it worse: No man may think they haue so put off humanity, and sense, with their religion, as to thinke that Calfe, a God; or that this Idoll which they saw yester-day made, did bring them out of Egypt, three moneths agoe. This were to make them more beasts then that Calfe, which this image represented: Or if they should haue been so insensate, can wee thinke that *Aaron* could be thus desperately mad? The image, and the holy-day were both, to one Deity: *To morrow is the holy-day of the Lord your God.* It was the

the true God they meant to worship in the Calfe: and yet at best, this Idolatry is shamefull. It is no marvell if this foule sinne seeke pretences; yet no excuse can hide the shame of such a face. Gods iealousie is not stirred onely by the rivality of a false God, but of a false worship: Nothing is more dangerous then to mint Gods services in our owne braine.

God sends downe *Moses* to remedy this sinne. He could as easily have prevented, as redressed it. He knew, ere *Moses* came vp, what Israel would doe, ere hee came downe: like as he knew, the two Tables would be broken, ere he gaue them. God most wisely permits, and ordinates sinne to his

his owne ends, without our excuse: And though he could easily by his owne hands remedy euills; yet he will doe it, by meanes, both ordinary, and subordinate. It is not for vs to looke for an immediate redresse from GOD, when we haue a *Moses*, by whom it may be wrought: Since God himselfe expects this from man, why should man expect it from God?

Now might *Moses* haue found a time to haue been reuen with Israell, for all their vnthankfulnesse, and mutinous insurrections. *Let me alone: I will consume them, and make thee a mighty Nation.* *Moses* should not need to solicite God for reuenge; God solicites him,

him, in a sort, for leaue to reuenge: Who would look for such a word frō god to man, *Let me alone?* As yet *Moses* had said nothing; Before he opens his mouth, God preuents his importunity, as foreseeing that holy violence, which the requests of *Moses* would offer to him. *Moses* stood trembling before the maiesty of his Maker, & yet heares him say, *Let me alone.* The mercy of our God, hath as it were obliged his power, to the faith of men: The feruent prayers of the faithfull, hold the hands of the Almighty. As I finde it said afterwards of Christ, that *hee could doe no miracles there, because of their vnbeliefe*: So now I heare GOD (as if hee could not doe execution vppon Israel

because of *Moses* faith) say, *Let me alone that I may consume them.*

Wee all naturally affect propriety; and like our owne so much better, as it is freer from partners. Euery one would be glad to say, with that proud one, *I am, and there is none beside me*: So much the more sweetly would this message haue sounded to nature, *I will consume them, and make of thee a mighty Nation.* How many indeuour that (not without danger of curses and vproare) which was voluntarily tendred vnto *Moses*! Whence are our depopulations, and inclosures, but for that men cannot abide either fellowes, or neighbours? But how gratiously doth *Moses* striue with

God

GOD against his owne preferment? If God had threatned, *I will consume thee, and make of them a mighty Nation*, I doubt whether he could haue beene more moued. The more a man can leaue himselfe behinde him, and aspire to a care of community, the more spirituall he is. Nothing makes a man so good a patriot, as religion.

Oh the sweet disposition of *Moses*; fit for him that should bee familiar with God! hee saw they could be content to be merry, and happy without him; he would not bee happy without them. They had professed to haue forgotten him: hee slacks not to sue for them. He that will euer hope for

for good himselfe; must returne good for euill vnto others.

Yet was it not Israel so much that *Moses* respected, as God in Israell. He was thrifty and ielous for his Maker: and would not haue him lose the glory of his mighty deliuerances; nor would abide a presence for any Egyptian dogge, to barke against the powerfull worke of God; *Wherefore shall the Egyptians say?* If Israell could haue perished without dishonour to God, perhaps his hatred to their Idolatry would haue ouercome his naturall loue, and he had *let God alone*. Now so tender is hee ouer the name of God, that hee would rather haue Israel scape with a sin, then Gods

glory

glory should be blemished in the opinions of men, by a iust iudgement. He saw that the eyes and tongues of all the world were intent vppon Israel; a people so miraculously fetcht from Egypt, vvhome the Sea gaue vvay too; whom heauen fedde; whom the rock watred; whom the fire and cloud garded; which heard the audible voyce of God: He knew vvithall, how ready the vvorld would bee to misconstrue; and how the heathens would be readie to cast imputations of leuity, or impotence vpon GOD; and therefore saies, *What will the Egyptians say?* Happy is that man, which can make Gods glory the scope of all his actions, and desires; neither cares for his owne

welfare, nor fears the miseries of others, but with respect to God, in both. If God had not giuen *Moses* this care of his glory, hee could not haue had it: And now his goodnes takes it so kindly, as if himselfe had receiued a fauour from his creature; and for a reward of the grace hee hadde wrought, promises not to doe that, which he threatned.

But what needs God to care for the speech of the Egyptians; men, infidels? And if they had beene good, yet their censure should haue beene vniust. Shall God care for the tongues of men; the holy God, for the tongues of infidels? The very Israelites now they were from vnder the hands of

of Egypt, car'd not for their words; and shall the GOD of heauen regard that which is not worth the regard of men? Their tongues could not walke against God, but from himselfe; and if it could haue beene the worse for him, would he haue permitted it? But, O God, how dainty art thou of thine honour that thou canst not indure the vvorst of men should haue any colour to taint it. What doe we men stand vpon our iustice, and innocence, with neglect of all vniust censures; when that infinite God, whom no censures can reach, wil not abide, that the very Egyptians should falsly taxe his power and mercy? Wise men must care not onely to deserue well, but to heare well:

and to wipe off, not onely crimes, but censures.

There was neuer so pretious a monument, as the Tables written with Gods owne hand. If we see but the stone vvhich *Iacobs* head rested on; or, on which the foot of Christ did once tread; we looke vpon it with more then ordinary respect: With what eye should wee haue beheld this stone, which was hewed, and written with the very finger of God? Any manuscript scroll written by the hand of a famous man is laid vp amongst our iewels; What place then should we haue giuen to the hand-writing of the Almighty?

That

That which hee hath dictated to his seruants the Prophets, challenges iust honour from vs; how dooth that deserue veneration, which his owne hand wrote immediately?

Propheeies and Euangelicall discourses hee hath written by others; neuer did hee write any thing himselfe, but these Tables of the Law: neither did hee euer speak any thing audibly to whole mankinde, but it; The hand, the stone, the Law were all his. By how much more precious this record was, by so much vvas the fault greater, of defacing it. What King holds it lesse then rebellion to teare his writing, and blemish his seale?

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At the first, hee ingraued his image in the Table of mans hart; *Adam* blurr'd the image, but (through Gods mercy) sav'd the Tablet. Now he writes his will in the Tables of stone, *Moses* breakes the Tables, and defac't the writing. If they had beene giuen him for himselfe, the author, the matter, had deserv'd, that as they were written in stone, for permanency; So they should be kept for euer: and as they were euerlasting in vse, so they should bee in preseruation. Had they been written in clay, they could but haue been broken: But now they were giuen for all Israell, for all mankind. He was but the messenger, not the owner. Howsoe-

uer

uer therefore Israell had deserued by breaking this Couenant with GOD, to haue this monument of Gods Couenant vvith them, broken by the same hand that wrote it: Yet how durst *Moses* thus carelesly cast away the treasure of all the world; and by his hands vndoe that, which was with such cost and care, done by his Creator? How durst he faile the trust of that GOD, whose pledge he receiued with awe, and reuerence? Hee that expostulated with God, to haue Israel liue and prosper, why would hee deface the rule of their life, in the keeping wherof they should prosper? I see that forty dayes talk with God cannot bereaue a man of passionate infirmity: Hee that

was the meekeſt vpon earth, in a ſudden indignation abandons that, which in colde blood hee would haue held faſter, then his life: He forgets the Law written, when he ſaw it broken; His zeale for GOD hath tranſported him from himſelfe, and his duty to the charge of God: Hee more hates the golden Calfe, wherein hee ſaw ingrauen the Idolatry of Iſraell, then hee honor'd the Tables of ſtone, wherein God had ingrauen his commandements: and more longed to deface the Idol, then hee cared to preſerue the Tables. Yet that God, which ſo ſharply reuenged the breach of one Law, vpon the Iſraelites, checks not *Moſes* for breaking both the Tables of the Law.

The

The Law of God is ſpirituall; the internall breach of one Law is ſo haynous, that in compariſon of it God ſcarce counts the breaking of the outward Tables, a breach of the Law. The goodnes of God winks at the errours of honeſt zeale; and ſo loues the ſtrength of good affections, that it paſſeth ouer their infirmities: How highly God doth eſteeme a well gouerned zeale; when his mercy crownes it with all the faults?

The Tables had not offended: the Calfe had, and Iſrael in it. *Moſes* takes reuenge on both: Hee burnes and ſtamps the Calfe to powder, and giues it Iſrael to drinke; that they might haue it in their guts, in ſtead of their eies: How

How he hasteth to destroy the Idoll wherein they sinned? that, as an Idoll is nothing, so it might be brought to nothing; and Atomes and dust is neareſt to nothing: that in stead of going before Israel, it might passe through them; so as the next day they might finde their God in their excrements; To the iust shame of Israel, when they should see their new God cannot defend himselfe, from being either nothing, or worse.

Who can but wonder to see a multitude of so many hundred thousands (whē *Moses* came running down the hill) to turne their eies frō their god, to him; And on a sudden, in stead of worshipping their

their Idol, to batter it in pieces, in the very height of the nouelty? In ſtead of building altars, & kindling fires to it, to kindle an hoter fire, then that, wherewith it was melted, to conſume it; In ſtead of dancing before it, to abhorre and deface it; in ſtead of ſinging, to weep before it? There was neuer a more ſtiffe-necked people: Yet I doe not heare any one man of them ſay; Hee is but one man; We are many; how eaſily may we deſtroy him, rather then he our god? If his brother durſt not reſiſt our motion in making it: Why will wee ſuffer him to dare reſiſt the keeping of it? It is our act; and we will maintaine it. Here was none of this; but an humble obeyſance to the baſeſt

baſeſt and bloodieſt reuenge that *Moſes* ſhall impoſe. God hath ſet ſuch an impreſſion of Maieſtie in the face of lawfull authoritie, that wickedneſſe is confounded in it ſelfe to behold it. If from hence viſible powers were not more feared then the inuiſible God, the world would be ouer-runne vvith outrage. Sinne hath ſuch a guiltineſſe in it ſelfe, that vvhen it is ſeaſonably checked, it puls in his head, and ſeekes rather an hiding place, then a fort.

The Idoll is not capable of a further reuenge: It is not enough, vnleſſe the Idolaters ſmart: The gold was good, if the Iſraelites had not beene euill: So great a ſinne

ſinne cannot be expiated vvithout blood. Behold, that meeke ſpirite, vvhich in his plea vvith GOD vvould rather periſh himſelf, then Iſrael ſhould periſh, armes the Leuites againſt their brethren, and reioyces to ſee thouſands of the Iſraelites bleed, and bleſſes their executioners.

It was the mercy of *Moſes* that made him cruell: Hee had beene cruell to all, if ſome had not found him cruell. They are mercileſſe hands which are not ſometimes embrued in blood: There is no leſſe charitie then iuſtice in puniſhing ſinners vvith death; GOD delights no leſſe in a killing mercy, then in a pittifull iuſtice: Some tender hearts would be

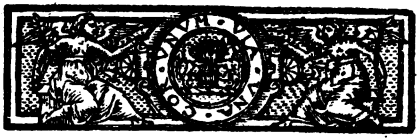
bee ready to censure the rigor of *Moses*. Might not Israell haue repented & liued? Or, if they must die, must their brethrens hand be vpon them? Or if their throates must bee cut by their brethren, shall it be done in the very heat of their sinne? But they must learne a difference betwixt pitty, and fondnesse; mercy, and vniustice. *Moses*, had an hart as soft as theirs, but more hote; as pittiful, but wiser. Hee was a good Physician, and saw that Israel could not liue, vnlesse he bled: he therefore lets out this corrupt bloud, to saue the whole body. There cannot be a better sacrifice to God, then the bloud of malefactors: and this first sacrifice so pleased GOD in the hands of the Leuites, that hee would

would haue none but them, sacrifice to him for euer. The blood of the Idolatrous Israelites cleared that tribe from the blood of the innocent Sichemites.

The end of the fift Book.

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Contemplations.

THE SIXT BOOKE.

- *The vayle of Moſes.*
- *Nadab and Abihu.*
- *Aaron and Miriam.*
- *The Searchers of Canaan.*
- *Corah's Conſpiracy.*

At London, printed by *H. L.* for *Samuel Macham:* & are to be ſold at his ſhop in Paules Church-yard, at the ſigne of the Bull-head. 1614.

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TO THE RIGHT *HONOVRABLE*, THOMAS LORD VISCOVNT FENTON, Captaine of the Royall *Gard*; *one of his Maiesties* most Honorable Priuy Counsellors; One of the happy rescuers of the deare life of our gratious Soueraigne LORD; A worthy patterne of all true Honor: *I. H.* Dedicates this part of his Meditations, and vvisheth all increase of Grace and Happinesse.

(*.*)

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CONTEMPLATIONS.

THE SIXT BOOKE.

The Vayle of Moſes.



T is a woonder, that neither *Moſes* nor any Iſraelite gathered vp the ſhiuers of the former Tables: Euery ſheard of that ſtone, and euery letter of

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that writing had beene a relique woorth laying vppe: but hee well saw how headlong the people vvere to superstition; and how vnsafe it were, to feede that disposition in them.

The same zeale that burnt the Calfe to ashes, concealed the ruines of this Monument: Holy things besides their vse, challenge no further respect. The breaking of the Tables did as good as blot out all the writing: and the vvriting defaced, left no vertue in the stone, no reuerence to it.

If GOD had not been friends with Israell, hee had not renued his

his Law. As the Iſraelites were wilfullie blinde if they did not ſee GODs anger in the Tables broken: ſo could they not but holde it a good ſigne of grace that GOD gaue them his Teſtimonies. There was nothing wherein Iſrael out-ſtripped all the reſt of the world more, then in this priuiledge; the pledge of his couenant, the Law written with GODs owne hand. Oh what a fauour then is it, vvhere GOD beſtowes his Goſpell vpon any Nation? That was but a killing letter: this is the power of God to ſaluation.

Neuer is GOD throughlie diſpleaſed vvith any people, where that continues. For, like as thoſe vvhich purpoſed loue; when

vvhen they fall off, call for their tokens backe againe: So vvhen GOD beginnes once perfectlie to mislike, the first thing hee withdrawes, is his Gospell.

Israel recouers this favor, but with an abatement; *Heaw thee two Tables*. God made the first Tables: The matter, the forme, was his; now, *Moses* must heaw the next: As God created the first man after his owne image; but that once defaced, *Adam* begat *Cain* after his owne: Or as the first Temple razed, a second was built; yet so farre short, that the Israelites wept at the sight of it. The first workes of God, are still the purest: those that hee secondarily

darily vvorkes by vs, decline in their perfection. It was reason, that though God had forgiuen Israel, they should still finde, they had sinned. They might see the foot-steps of displeasure, in the differences of the agent. When GOD had tolde *Moses* before, *I will not go before Israel, but my Angel shall lead them*; *Moses* so noted the difference, that hee rested not, till God himselfe vndertooke their conduct: So might the Israelites haue noted some remainders of offence, whiles in stead of that which his owne hand did formerly make, he saith now, *Heaw thee*; And yet these second Tables are kept reuerently in the Arke, when the other lay mouldred in shiuers vpon Sinai; Like as

as the repayred image of God in our regeneration is preserued, perfited, and laid vp at last, safe in heauen; whereas the first image of our created innocence, is quite defaced. So the second Temple had the glory of Christs exhibition, tho meaner in frame. The merciful respects of God are not tyed to glorious out-sides; or the inward woorthinesse of things, or persons: Hee hath chosen the weake and simple to confound the wise, and mighty.

Yet God did this vvorke by *Moses*; *Moses* heawed, and God wrote: Our true *Moses* repayres that Law of GOD which wee in our nature had broken; Hee reuiues it for vs, and it is accepted

ted of GOD no lesse then if the first characters of his Lavv had beene still entire. Wee can giue nothing but the Table: it is GOD that must write in it. Our hearts are but a bare-board, till GOD by his finger ingraue his Law in them; Yea, Lord, we are a rough quarrie; heaw thou vs out, and square vs fit for thee, to write vpon.

Well may wee maruell, to see *Moses*, after this ouersight, admitted to this charge again: Who of vs would not haue said, Your care indeede deserues trust; you did so carefully keepe the first Tables, that it would doe well to trust you with such another burden.

It

It was good for *Moſes*, that hee had to doe with GOD, not with men: The GOD of mercy will not impute the ſlippes of our infirmity, to the preiudice of our faithfulnes. Hee that after the miſſe-anſwere of the one talent, would not truſt the euill ſeruant with a ſecond, becauſe hee ſaw a wilfull neglect; will truſt *Moſes* with his ſecond Law, becauſe hee ſaw fidelitie in the worſt errour of his zeale. Our charity muſt learne, as to forgiue, ſo to beleeue vvhere vvee haue beene deceiued: Not that wee ſhould wilfully beguile our ſelues in an vniuſt credulity, but that wee ſhould ſearch diligentlie into the

the diſpoſition of perſons, and grounds of their actions; perhaps none maie bee ſo ſure, as they that haue once diſappointed vs. Yea *Moſes* brake the firſt; therefore hee muſt heaw the ſecond: If GOD had broken them, hee would haue repayred them; The amends muſt bee where the fault was. Both GOD, and his Church looke for a ſatisfaction, in that wherein wee haue offended.

It was not long ſince *Moſes* his former faſt of fortie dayes: When he then came down from the hill, his firſt queſtion was not for meate: and now going vppe againe to Sinai, hee takes not

not any repaſt with him: That GOD which ſent the Quayles to the hoſt of Iſrael, and Manna from heauen, coulde haue fedde him with dainties: Hee goes vppe confidently in a ſecure truſt of GODs prouiſion. There is no life to that of faith; Man liues not by bread onely: The viſion of GOD did not onely ſate, but feaſt him. VVhat a bleſſed ſatiety ſhall there bee, when wee ſhall ſee him as hee is; and hee ſhall bee all in all to vs; ſince this verie frayle mortalitie of *Moſes* vvas ſuſtained, and comforted, but with repreſentations of his preſence.

I ſee

I see *Moses* the receiuer of the Lavv, *Elias* the restorer of the Lavv, CHRIST the fulfiller of the olde Law, and authour of the nevv, all fasting fortie dayes: and these three great fasters I finde. together glorious in Mount Tabor. Abstinence merits not; For Religion consists not in the bellie, either full or emptie: what are meates, or drinkes to the kingdome of God, vvhich is like himselfe, spirituall? But it prepares best for good duryes. Full bellies are fitter for rest: not the body, so much as the soule, is more actiue with emptines; Hence solemne prayer takes euer fasting to attend it, and so much the rather

ther ſpeeds in heauen, when it is ſo accompanied. It is good ſo to diet the body, that the ſoule may be fatned.

When *Moſes* came downe before, his eyes ſparkled with anger; and his face was both interchangeably pale, and red with indignation: now it is bright with glorie. Before, there were the flames of fury in it; now the beames of Maieſtie. *Moſes* had before ſpoken with GOD; why did not his face ſhine before? I cannot lay the cauſe vpon the inward trouble of his paſſions, for this brightnes was externall. Whither ſhall we imputeit but to his more intimeſſe with God?

The

The more familiar acquaintance wee haue with GOD, the more doe wee partake of him. Hee that passes by the fire, may haue some gleames of heat: but hee that stands by it hath his colour chaunged. It is not possible a man should haue any long conference with GOD, and bee no whit affected. Wee are strangers from GOD, it is no woonder if our faces bee earthlie; but hee that settes himselfe apart to GOD, shall finde a kinde of maiestie, and awfull respect put vpon him, in the minds of others.

How did the heart of *Mo-*

ſes ſhine with illumination when his face was thus lightſome? And if the fleſh of *Moſes* in this baſe compoſition, ſo ſhined by conuerſing with GOD fortie dayes in Sinai; What ſhall our glory bee, when clothed with incorruptible bodies we ſhall conuerſe with him for euer, in the higheſt heauen?

Now his face onely ſhone: afterwades the three diſciples ſaw all his bodie ſhining. The nature of a glorified body, the clearer viſion, the immediate preſence of that fountaine of glory, challenge a farre greater reſplendence to our faces, then his. O GOD, wee are content that our faces bee blemiſhed awhile with

vvith contempt, and blubbred vvith teares; how can wee but ſhine vvith *Moſes*, vvhen wee ſhall ſee thee more then *Moſes*?

The brightneſſe of *Moſeſes* face reflected not vpon his owne eyes: Hee ſhone bright and knew not of it: Hee ſaw Gods face glorious, hee did not thinke others had ſo ſeene his. How manie haue excellent graces, and perceiue them not? Our owne ſenſe is an ill iudge of GODs fauours to vs; Thoſe that ſtand by, can conuince vs in that which vvee denie to our ſelues. Heere belowe, it is enough, if wee can ſhine in the eyes of others; aboue, wee ſhall ſhine, and knowe

it. At this instant, *Moses* sees himselfe shine: then, hee needed not: GOD meant not that hee should more esteeme himselfe, but that hee should be more honoured of the Israelites: That other glorie shall be for our owne happinesse, and therefore requires our knowledge.

They that did but stand still, to see anger in his face, ranne away to see glory in it: Before, they had desired that God would not speake to them any more but by *Moses*; and now that GOD doth but looke vpon them in *Moses*, they are afraide; and yet there was not more difference betwixt the voyces, then the faces of GOD and *Moses*. This should

should haue drawen Israel to *Moses* so much the more, to haue seene this impression of Diuinity in his face.

That which should haue comforted, affrights them: Yea *Aaron* himselfe, that before went vppe into the mount to see and speake with God, now is afraide to see him that had seene GOD: Such a feare there is in guiltinesse, such confidence in innocencie. When the soule is once cleared from sinne, it shall runne to that glorie, with ioy, the least glimpse whereof now appalles it, and sends it awaie in terrour. Howe could the Israelites now choose but thinke; How shall wee abide to looke GOD

in the face, since our eyes are dazeled with the face of *Moses*? And well may wee still argue, If the image of GOD, which hee hath sette in the fleshy forehead of authoritie daunt vs; how shall wee stand before the dreadful tribunall of heauen?

Moses maruels to see Israell runne away from their guide, as from their enemy; and lookes backe to see if hee could discerne anie new cause of feare; & not conceiuing how his milde face could affray them, calls them to stay, and retire. Oh my people, vvhome doo you flee? It is for your sakes, that I ascended, stayd, came downe: Behold, here are no armed Leuites

to

to strike you, no Amalekites, no Egyptians to pursue you, no fires and thunders to dismay you. I haue not that rodde of GOD in my hand, which you haue seen to command the Elements: nor if I had; so farre am I from purposing any rigour against you, that I now lately haue appeased God towards you; and lo, heere the pledges of his reconciliation. God sends me to you for good; & doe you runne from your best friend? Whither will ye goe from me; or without mee? Stay, and hear the charge of that God, from whom ye cannot flee.

They perceiue his voyce the same, though his face were changed, and are perswaded to stay,

and returne and heare him, whome they dare not see; and how after many doubtfull passes approching nearer, dare tell him hee was growne too glorious.

Good *Moses*, finding that they durst not looke vpon the sunne of his face, clouded it with a vayle: Choosing rather to hide the worke of God in him, then to want opportunitie of reuealing GODs will, to his people. I doe not heare him stand vpon tearmes of reparation; If there be glorie in my face, God put it there; hee would not haue placed it so conspicuously, if hee had meant it should be hid: Hide yee your faces rather, which are ble-

blemished with your sin; and look not that I should wrong God and my selfe, to seeme lesse happy, in fauour of your weakenesse. But without all selfe-respects, he modestly hides his glorified face; and cares not their eyes should pierce so farre, as to his skin, on condition, that his wordes may pierce into their eares. It is good for a man sometimes to hide his graces; some talents are best improued by being laid vp: *Moses* had more glory by his vayle, then by his face. Christian modesty teaches a wiseman, not to expose himself to the fayrest show, and to liue at the vtmost pitch of his strength.

There is many a rich stone laide

laide vp in the bowels of earth; many a faire pearle laide vp in the bosome of the Sea, that neuer was seene, nor neuer shal be. There is many a goodly starre, which because of height comes not within our account: How did our true *Moses* with the vayle of his flesh, hide the glorie of his Deity, and put on vilenesse, besides the laying aside of Maiesty; and shut vp his great and Diuine Miracles, with, *See you tell no man.* How farre are those spirits from this, which care onely to be seene; and wish onely to dazle others eyes with admiration, not caring for vnknowne riches? But those yet more; vvhich desire to seeme aboue themselues, whether in parts, or graces;

graces; vvhoſe vayle is fayrer then their skinne. Modeſt faces ſhall ſhine through their vayles, when the vain-glorious ſhall bewray their ſhame, through their couering.

That GOD, which gaue his Law in ſmoke, deliuered it againe, through the vayle of *Moſes*. Iſrael coulde not looke to the ende of that, which ſhould be aboliſhed; for the ſame cauſe had GOD a vayle vppon his owne face, which hidde his preſence in the holy of holies. Now as the vayle of GOD did rend, when hee ſaid, *It is finiſhed*; ſo the vayle of *Moſes* was then pulled off: Wee clearely ſee Chriſt, the ende of the Law; Our *Ioſhua* that

that succeeded *Moses*, speakes to vs bare-faced: what a shame is it there should be a vayle vpon our hearts, when there is none on his face?

When *Moses* went to speake with GOD, hee pull'd off his vayle; It was good reason hee should present to GOD, that face which hee had made: There had beene more needs of his vayle, to hide the glorious face of GOD, from him, then to hide his from GOD: but his faith and thankfulnesse, serue for both these vses. Hypocrites are contrary to *Moses*; hee show'd his worst to men, his best to GOD; they show their best to men, their worst to GOD: but GOD sees both

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both their vayle, and their face; & I know not, whether he more hates their vayle of dissimulation, or their face of wickednesse.

Nadab

Nadab *and* Abihu.

THat GOD, vvhich show'd himself to men in fire, when he deliuered his Law; would haue men present their sacrifices to him in fire; And this fire hee would haue his owne: that there might be a iust circulation in this creature; as the water sends vp those vapours, which it receiues, downe againe in raine. Herevpon it was, that fire came downe from God, vnto the altar: That as the charge of the sacrifice was deli-

deliuered in fire and ſmoke; ſo God might ſignifie the acceptation of it, in the like faſhion wherin it was commanded. The Baalites might lay ready their bullock vpon the wood, and water in their trench: but they might ſoonerfetch the blood out of their bodyes, and deſtroy themſelues, then one flaſh out of heauen to conſume the ſacrifice. That diuell, which can fetch downe fire from heauen, either maliciouſly, or to no purpoſe; (altho hee abound with fire; and did as feruentlie deſire this fire in emulation to God, as euer hee deſired mitigation of his owne) yet now, hee could no more kindle a fire for the Idolatrous ſacrifice, then quench the flames of his owne tor-

torment. Herein God approues himselfe onely worthy to be sacrificed vnto, that he creates the fire for his owne seruice, whereas the impotent idols of the heathen, must fetch fire from their neighbours kitchen; and themselues are fit matter for their borrowed fire. [illegible]

Thus Iraelias (that where led too much with sense) if they had seen the bullock consumed with a fire fetcht from a common hearth, could neuer haue acknowledged what relation the sacrifice had to GOD; had neuer perceiued that God took notice of the sacrifice: but now they see the fire comming out, from the presence of God, they are conuinced both of the power

power and acceptation of the Almighty; They are at once amazed, and satisfied to see the same God answer by fire, which before had spoken by fire: God doth no lesse approue our Euangelical sacrifices, then theirs vnder the law; But as our sacrifices are spirituall, so are the signes of his acceptation; Faith is our guide, as sense was theirs. Yea euen still, doth God testify his approbation by sensible euidences: when by a liuely faith, and feruent zeale, our harts are consecrated to GOD, then doth his heauenly fire come downe vpon our sacrifices; Then are they holy, liuing, acceptable. This flame, that GOD kindled, was not as som momentany bonfire, for a suddaine, and short

Triumph, nor as a domesticall fyre, to goe out with the day; but is giuen for a perpetuitie, & neither must die, nor be quenched. God; as he is himself, eternal; so he loues permanency, & constancie of grace in vs: If we be but a flash and away, God regards vs not; all promises are to perseuerance. Sure, it is but an elementary fyre, that goes out; that which is celestiall, continues: it was but some presumptuous heat in vs, that decayes vpon euery occasion.

But hee that miraculously sent down this fyre, at first, will not renue the miracle euery day, by a like supply; it began immediatly from God, it must bee nourished by meanes. Fuell must maintaine that fyre, which came from heauen;

uen; God wil not worke miracles euery day: if he haue kindled his ſpirit in vs, we may not expect he ſhall euery day begin again; wee haue the fuell of the word and ſacraments, praiers, & meditations, which muſt keep it in for euer. It is frō God that theſe helps can nouriſh his graces in vs; like as euery flame of our materiall fyre, hath a concourſe of prouidence; but we may not expect new infuſions: rather know, that God expects of vs an improuement of thoſe habituall graces we haue receiued.

Whiles the people with fear and ioy ſee God lighting his own fire, fire from heauen, the two ſons of *Aaron*, in a careleſs preſumption, will be ſeruing him with a cōmon

flame; As if hee might not haue leaue to choose the formes of his own worship. If this had bin done some ages after, when the memory of the originall of this heauenly fire had bin worne out, it might haue bin excused with ignorance: but now, when God had newlie sent his fire from aboue, newly commaunded the continuance of it; either to let it go out, or whiles it still flamed, to fetch profane coales to Gods altar, could sauor of no lesse then presumption, and sacriledge: when wee bring zeale without knowledge, misconceits of faith, carnall affections, the deuises of our will-worship, superstitious deuotions into Gods seruice; wee bring common fire to his altar; these flames were neuer

uer of *his kindling*; He hates both altar, fire, priest, & sacrifice. And now behold; the same fire vvhich consumed the sacrifice before, consumes the sacrificers. It vvas the signe of his acceptation in consuming the beast; but whiles it destroyed men, the fearfull signe of his displeasure. By the same meanes can GOD bewray both loue, & hatred. We would haue pleaded for *Nadab* and *Abihu*; They are but yong men, the sons of *Aaron*, not yet warme in their function; let both age, & bloud, and inexperience excuse them, as yet. No pretences, no priuiledges can beare off a sin with God: Men think either to patronize, or mitigate euills, by their fained reasons. That no man may hope the

plea either of birth, or of youth, or of the first commission of euil, may challenge pardon. I see heer young men, sonnes of the Ruler of Israel, for the first offence strooke dead.

Yea, this made God the more to stomach, and the rather to reuenge this impietie, because the sons of *Aaron* did it. God had both pardoned & graced their father, he had honored thē; of the thousands of Israel, culling them out for his altar: and now, as their father set vp a false God, so they bring false fire vnto the true God. If the sonnes of Infidels liue godlesly, they doe their kinde; their punishment shall be (though iust) yet lesse: but if the children of reli-

religious parents, after all Christian nourture, shall shame their Education, GOD takes it more haynously, and reuenges it more sharply. The more bonds of duty, the more plagues of neglect.

If from the agents, we looke to the act it selfe; set aside the originall descent, & vvhat difference vvas there betwixt these fyres? Both lookt alike, heated alike, ascended alike, consumed alike: Both were fedde with the same materiall wood, both vanished into smoake; There was no difference, but in the commandement of God. If God had inioyned ordinary fyre, they had sinned to look for celestiall; now he commaunded onely the fire which hee sent:

they

they sinned in sending vp incense, in that fire, which he commaunded not. It is a dangerous thing in the seruice of God to decline from his owne institutions; vvee haue to do with a power which is wise to prescribe his own worship, iust to require what he hath prescribed, powerfull to reuenge that which he hath not required.

If God had strooke them with some leprosie in their forehead, as he did their Aunt *Miriam*, soon after, or with some palsy, or lingering consumption, the punishment had been grieuous: but he, whose iudgements are euer iust, sometimes secret, saw fire the fittest reuenge, for a sin of fire; his owne fire, fittest to punish strange fire;

fire; A ſuddaine iudgement, fitte for a preſent, and exemplary ſin; Hee ſaw, that if hee had winkt at this, his ſeruice had been expoſed to profanation. It is wiſedome in Gouernours to take ſinne at the firſt bound; and ſo to reuenge it, that their puniſhments may bee preuentions. Speed of death, is not alwaies a iudgement; ſuddennes, as it is euer iuſtly ſuſpicable, ſo then certainely argues anger, when it findes vs in an act of ſin. Leaſure of repentance is an argument of fauour: when God giues a man lawe, it implyes that hee would not haue iudgement ſurpriſe him.

Doubtleſſe *Aaron* lookt ſomewhat heauily on this ſad ſpectacle; It

It could not but appall him, to see his two sonnes dead before him, dead in displeasure, dead suddenly, dead by the immediat hand of God. And now hee could repent him of his new honor, to see it succeed so ill, with the sonnes of his loines; neither could he chuse, but see himself striken in them. But his brother *Moses*, that had learned not to knowe either nephews, or brother, when they stood in his way to God, wisely turned his eies from the dead carcasses of his sonnes, to his respect of the living GOD; My Brother, this event is fearefull, but just; These were thy sonnes, but they sinned; it was not for GOD, it is not for thee, to looke so much who they were, as what they did.

It

It was their honor and thine, that they were choſen to miniſter before the Lord: Hee that called them, iuſtly required their ſanctification, and obedience. If they haue profaned God, and themſelues; can thy naturall affection ſo miſcary thee, that thou couldeſt wiſh their impunity, with the blemiſh of thy Maker? Our ſons are not ours, if they diſobey our Father: to pitty their miſery, is to partake of their ſinne; If thou grudge at their iudgement, take heed leaſt the ſame fyre of GOD come forth vpon this ſtrange fyre of nature. Showe now whether thou more loueſt GOD, or thy ſonnes; Show whether thou be a better father, or a ſonne.

Aaron

Aaron, weighing these things, holds his peace, not out of an amazement, or sullennesse, but out of patient and humble submission; and seeing Gods pleasure, & their desert, is content to forget, that he had sons. He might haue had a silent tongue, and a clamorous hart; There is no voice lowder in the eares of GOD, then a speechles repining of the soule. Heat is more intended with keeping in; but *Aarons* silence was no lesse inward: Hee knew how little hee should get by brauling with GOD. If hee breathed out discontentment, hee saw GOD could speake fire to him againe; And therefore he quietly submits to the will of God; and held his peace, because the Lord had done it.

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it. There is no greater proofe of grace, then to ſmart patiently; & humbly and contentedly to reſt the hart in the iuſtice, & wiſdome of Gods proceeding; and to be ſo far from chiding, that we diſpute not. Nature is froward; and tho ſhe well knowes wee meddle not with our match, when wee ſtriue with our Maker, yet ſhe pricks vs forward to this idle quarrell; and bids vs with *Iobs* wife, Curſe and die. If God either chide, or ſmite, (as ſeruants are charged to their Maiſters) we may not anſwere againe; when Gods hand is on our backe, our hand muſt bee on our mouth: elſe, as mothers do their children, God ſhall whippe vs ſo much the more for crying.

It

It is hard for a ſtander by, in this caſe to diſtinguiſh betwixt hard-hartednes, and pietie. There *Aaron* ſees his ſons ly; hee may neither put his hand to them, to bury them, nor ſhed a teare for theyr death. Neuer parent can haue iuſter cauſe of mourning, then to ſee his ſons dead in their ſinne; if prepared, and penitent, yet vvho can but ſorrow for their end: but to part with children, to the danger of a ſecond death, is woorthy of more then teares. Yet *Aaron* muſt learne ſo farre to denie nature, that hee muſt more magnify the iuſtice of GOD, then lament the iudgement. Thoſe vvhom GOD hath called to his immediat ſeruice, muſt knowe that hee will not allow them the common paſsions

passions, and cares of others. Nothing is more naturall then sorrow for the death of our owne: if euer griefe bee seasonable, it becoms a funerall. And if *Nadab* & *Abihu* had died in their beds, this fauour had been allowed them, the sorow of their father and brethren: for when GOD forbids solemne mourning to his Priests, ouer the dead, he excepts the cases of this noerenesse of bloud. Now all Israel may mourne for these two; onely the father and brethren may not. God is iealous, least their sorow should seeme to countenance the sinne, which he had punished: euen the fearfullest acts of GOD must bee applauded by the heauiest hearts of the faithfull.

That

That which the father & brother may not doe, the cozens are commanded: Dead carcasses are not for the presence of GOD; His iustice was showne sufficiently in killing them: They are now fit for the graue, not the sanctuarie: Neither are they carried out naked, but in their coats. It was an vnusuall sight for Israell to see a linnen Ephod vpon the beere; The iudgement was so much more remarkable, because they had the badge of their calling vpon their backs. Nothing is either more pleasing vnto God, or more cõmodious to men, then that whẽ hee hath executed iudgement, it should be seene and wondred at; for therefore he strikes some, that he may warne all.

Aaron

Aaron and *Miriam.*

THe Israelites are staied fourendaies in the station of *Hazzeroth*, for the punishment of *Miriam*. The sinnes of the Gouernors are a iust stop to the people; all of them smart in one; all must stay the leasure of *Miriams* recouery. Whosoeuer seeks the Land of Promise, shall finde many lets; *Amalek*, *Og*, *Sehon*, & the Kings of Canaan meet with Israel: these resisted, but hindred not their passage; their sinnes only staie them

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from remouing. Afflictions are not crosses to vs, in the way to heauen, in comparison to our sinnes.

What is this I see? Is not this *Aaron*, that was brother in nature, and by office ioynt-commissioner with *Moses*? Is not this *Aaron*, that made his brother an intercessor for him, to God, in the case of his Idolatry? Is not this *Aaron*, that climbd vp the hill of Sinai, with *Moses*? Is not this *Aaron*, whom the mouth and hand of *Moses* consecrated an high Priest vnto GOD? Is not this *Miriam*, the elder sister of *Moses*? Is not this *Miriam*, that leadde the triumph of the women, & sung gloriously to the Lord? Is not

this *Miriam*, which laid her brother *Moses* in the Reedes, and fetcht her Mother to bee his Nurse? Both, Prophets of GOD; both, the flesh and bloud of *Moses*: And dooth this *Aaron* repine at the honour of him, which gaue himselfe that honour, and saued his life? Dooth this *Miriam* repine at the prosperitie of him vvhose life shee saued? Who vvould not haue thought, this should haue beene their glorie, to haue seene the glorie of their owne Brother? What could haue bin a greater comfort to *Miriam*, then to think; How happily doth hee now sit at the sterne of Israel, vvhom I saued from perishing in a boat of bulrushes! It is to meet, that Israel owes this commander;

But now enuy hath so blinded their eyes, that they can neither see this priuiledge of nature, nor the honour of Gods choice. *Miriam* and *Aaron*, are in mutiny against *Moses*. Who is so holy that sinnes not? what sinne is so vnnaturall, that the best can avoide without God? But what weaknes soeuer may pleade for *Miriam*, who can but grieue to see *Aaron* at the end of so many sinnes? Of late, I saw him caruing the molten Image; and consecrating an altar to a false GOD: now I see him seconding an vnkinde mutinie against his brother: Both sinnes finde him accessarie, neither principall. It was not in the power of the legall priesthood to perform, or promise innocencie to her ministers:

nisters: It was necessary we shold haue another high Priest, vvhich could not be tainted. That King of righteousnes, was of another order; Hee being without sinne, hath fully satisfied for the sins of men. Whom can it now offend, to see the blemishes of the Euangelical priesthood, when Gods fyrst high priest is thus miscaried?

Who can looke for loue & prosperity at once, when holy, and meeke *Moses* finds enmity in his own flesh & blould? Rather then we shall want, *A mans enemies shal be those of his own house*. Authoritie cannot faile of opposition, if it be neuer so mildly swayed: that common make-bate will rather raise it out of our owne bosome;

To doe well, and heare ill, is princely.

The Midianitish wife of *Moses*, cost him deare. Before, shee hazarded his life; now, the fauour of his people: Vnequall matches are seldom prosperous. Although now, this scandall was only taken: Enuy was not wise enough to chuse a ground of the quarrell. Whether some secret & emulatorie brawles passed between *Zipporah* and *Miriam*, (as many times these sparks of priuate brawles, grow into a perilous & common flame) or whether now that *Iethro* & his family was ioyned with Israel, there were surmises of transporting the gouernment to strangers; or whether this vnfit choice

choice of *Moſes*, is now raiſed vp to diſparage Gods gifts in him; Euen in ſight, the exceptions were friuolous: Emulation is curious; and out of the beſt perſon, or act, will raiſe ſomething to cauil at.

Seditions do not euer look the ſame way they moue; Wiſe men can eaſily diſtinguiſh betwixt the viſor of actions, and the face. The wife of *Moſes* is mentioned, his ſuperiority is ſhot at. Pride is lightly the ground of all ſedition. Which of their faces ſhined like *Moſes*? Yea, let him but haue drawen his vaile, which of them durſt look on his face? Which of them had faſted twiſe 40. dayes? Which of them aſcended vp to the toppe of Sinai, and vvas hid with

with ſmoake, and fire? Which of them receiued the Law twiſe in two ſeuerall tables, from Gods own hand? And yet they dare ſay, *Hath God ſpoken onely by Moſes?* They do not deny *Moſes* his honour, but they challenge a part with him: and as they were the elder in nature, ſo they would be equall in dignity, equall in adminiſtration. According to her name, *Miriam* would bee exalted. And yet how vnfit were they? One, a woman, whom her ſex debarred from rule; the other a Prieſt, whom his office ſequeſtred from earthly gouernment. Selfe-loue makes men vnreaſonable, and teaches them to turne the glaſſe, to ſee themſelues bigger, others leſſe then they are. It is an hard thing

thing for a man, willingly and gladly to see his equalls lifted ouer his head, in worth and opinion. Nothing wil more try a mans grace, then questions of emulation. That man hath true light, which can be content to be a candle before the sun of others.

As no wrong can escape God; so least of all those which are offred to Princes: He that made the eare, needs no intelligence of our tongues. Wee haue to doe with a GOD, that is light of hearing; wee cannot whisper any cuill so secretly, that hee should not cry out of noyse; and what need wee any further euidence, vvhen our Iudge is our witnesse?

With-

Without any delation of *Moſes*, GOD heares, and challenges them. Becauſe he was meek, therfore he complained not: Becauſe he was meek, & complained not, therefore the Lord ſtruck in for him, the more. The leſſe a man ſtriues for himſelfe, the more is GOD his Champion. It is the honour of great perſons, to vndertake the patronage of their clients: How much more vvill GOD reuenge his Elect, which cry to him, day and night? Hee that ſaid, *I ſeeke not mine owne glorie*, addes, *But there is one that ſeekes it, and iudges.* GOD takes his part euer, that fights not for himſelfe.

No

No man could haue giuen more proofes of his courage, then *Moses*. Hee slew the Egyptian; Hee confronted *Pharaoh* in his owne Court; Hee beat the Midianite Shepheards; Hee feared not the troopes of Egypt; Hee durst looke GOD in the face, amiddst all the terrours of Sinai: and yet that Spirit, which made, and knew his heart, sayes, *Hee was the mildest man vpon earth.* Mildnesse and Fortitude may well lodge together in one breast; to correct the misconceits of those men, that thinke none valiant, but those that are fierce, and cruell.

No

No sooner is the word out of *Miriams* mouth, then the word of Gods reproofe meets it; How he bestirres him, and will be at once seene and heard, when the name of *Moses* is in question! *Moses* was zealously careful for Gods glory, & now God is zealous for his. The remuneratiõs of the almighty, are infinitely gracious; Hee cannot want honour, and patronage, that seekes the honour of his Maker. The ready way to true glorie, is goodnesse.

GOD might haue spoken so loud, that heauen & earth should haue heard it; so as they should not haue needed to come foorth for audience: but now, he calls them out to the barre, that they may

may be seene to heare. It did not content him, to chide them within doores; the shame of their fault had been lesse in a priuate rebuke: but the scandall of their repining was publique. Where the sinne is not afraid of the light, God loues not the reproofe should be smothered.

They had depressed *Moses*, GOD aduaunces him; They had equalled themselues to *Moses*, God preferres him to them. Their plea was, that God had spoken by them, as well as *Moses*: Gods reply is, That hee hath in a more entire fashion spoken to *Moses*, then them. GOD spake to the best of them, but either in their dreame, sleeping; or in vision,

vision, saying. But to *Moses*, hee spake with more inward illumination; with more lively representation: To others, as a stranger; to *Moses*, as a friend. GOD had neuer so much magnified *Moses* to them, but for their enuie. Wee cannot deuise so pleasure Gods seruants, so much as by despighting them.

God was angry when he chode them, but more angry when hee departed. The withdrawing of his presence, is the presence of his wrath. Whiles he staies to reproue, there is fauour in his displeasure; but when he leaues eyther man, or Church, there is no hope, but of vengeance. The finall absence of GOD, is hell it selfe.

When

When hee forsakes vs (tho for a time) it is an introduction to his vtmost iudgement. It was time to looke for a iudgement, when God departed: so soone as hee is gone frō the eies of *Miriam*, the leprosy appears in her face: her foul tong is punished with a foul face. Since she would acknowledge no difference betwixt her selfe, and her brother *Moses*, euery Israelite now sees his face glorious, hers leprous. Deformity is a fit cure of Pride. Because the venom of her tongue, wold haue eaten into the reputation of her brother, therefore a poysonous infection eates into her flesh. Now both *Moses*, and *Miriam*, neede to weare a vayle: the one to hide his glory; the other, her deformity. That

Midianite,

Midianite, *Zipporah*, vvhom shee scorned, was beautifull in respect of her.

Miriam was striken, *Aaron* escaped: both sinned; his priesthood could not rescue him; the greatnesse of his dignitie, did but adde to the haynousnes of his sinne: his repentance freed him; Alas, my Lord, I beseech thee, lay not this sin vpon vs, which we haue foolishly committed. I wonder not to see *Aaron* free, while I see him penitent; This very confession saued him before, from bleeding for Idolatry, which now preserues him from leprosie, for his enuious repining. The vniuersall antidote for all the iudgements of God, is our humble repentance.

Yea,

Yea, his sad deprecation preuayled, both to cleare himselfe and recouer *Miriam*; The brother sues for himselfe and his sister, to that brother, whom they both emulated, for pardon from himselfe, and that God which was offended in him. Where now is that equalitie which was pretended? Beholde hee that so lately made his brother his fellow, now makes him, his God: *Lay not this sinne vpon vs; Let her not be as one dead*: As if *Moses* had imposed this plague, and could remoue it. Neuer any opposed the seruants of GOD, but one time or other they haue been constrained to confesse a superiority.

Miriam would haue wounded *Moſes* with her tongue; *Moſes* would heale her, with his *O Lord heale her now*: The wrong is the greater, becauſe his ſiſter did it. He doth not ſay, I ſought not her ſhame, ſhe ſought mine; if God haue reuenged it, I haue no reaſon to looke on her, as a ſiſter, who lookt at mee, as an aduerſarie: But, as if her leproſie were his; Hee cryes out for her cure. O admirable meekneſſe of *Moſes*! His people the Iewes rebelled againſt him; GOD profers reuenge; Hee would rather die, then they ſhould periſh: His Siſter rebells againſt him; GOD workes his reuenge: Hee will not giue GOD peace, till ſhe bee

bee recured. Beholde a woorthy and noble patterne for vs to followe. How farre are they from this disposition, who are not onely content GOD should reuenge; but are ready to preuent GODs reuenge with their own?

GODs Loue to *Moses* suffers him not to obtaine presently his sute for *Miriam*; His good nature to his Sister, made him pray against himselfe. If the iudgement had beene at once inflicted, and remoued, there had beene no example of terrour for others: God either denies or differs the graunt of our requests, for our good; It were wide for vs, if our suites should be euer heard. It was fit for all parts, *Miriam* should con-

tinue some-while leprous. There is no policy in a sudden remouall of iust punishment: vnlesse the raine so fall that it lie, and soke into the earth, it profits nothing. If the iudgements of God should be onely as passengers, and not soiourners at least, they would be no whit regarded.

The

The Searchers of Canaan.

I Can but woonder at the counſell of God; If the Iſraelites hadde gone on to Canaan, without inquiry, their confidence had poſſeſſed it: now they ſend to eſpy the Land, ſixe hundred thouſand of them neuer liued to ſee it: And yet I ſee GOD inioyning them to ſend; but inioyning it, vppon their inſtance. Some things GOD allowes, in iudgement; Their importunitie, and diſtruſt extorted from God

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this occasion of their ouerthrow. That which the Lord mooues vnto, prospers; but that which we mooue him to, first, seldome succeedeth. VVhat needed they doubt of the goodnesse of that Land, which God tolde them did flowe with milke and hony? What needed they to doubt of obtaining that, which God promised to giue? When we will send forth our senses to be our scours in the matters of faith, and rather dare trust men, then God, we are worthy to be deceiued.

The baseſt sort of men are commonlie held fit enough for intelligencers; but *Moses*, to make sure work, chooseth forth the best of Israel, such as were like to be most

most iudicious in their inquirie; and most credible in their report. Those that ruled Israel at home, could best descry for the abroad; What should direct the body but the head? Men can iudge but by appearance; It is for him onely that sees the euent, ere hee appoint the meanes, not to be deceiued. It had beene better for Israel to haue sent the offal of the multitude: By how lesse the credit of their persons is, by so much lesse is the danger of seducement. The errour of the mighty is armed with authority, and in a sort commaunds assent; whether in good or euill, greatnes hath euer a traine to followe it at the heeles.

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Forty dayes they spent in this search; and this cowardly vnbeleefe in the search, shall cost them forty yeeres delay of the fruition. Who can abide to see the rulers of Israel so basely timorous? They commend the Land, the fruit commends it selfe, and yet they plead difficulty: *Wee be not able to goe vp.* Their shoulders are laden with the grapes; and yet their hearts are ouerlaid with vnbeliefe: It is an vnworthy thing to plead hardnes of atchieuing, where the benefit will more then requite the indeuour. Our Land of Promise is aboue; we knowe the fruit therof is sweet and glorious; the passage difficult. The giantly sonnes of *Anak* (the

powers

powers of darkneſſe) ſtand in our way: If wee ſit downe and complaine, we ſhall onee knowe, that without ſhall be the fearefull.

See the idle pleas of diſtruſt; *We are not able: They are ſtronger.* Could not God inable them? was he not ſtronger then their giants? Had he not promiſed to diſplace the Canaanites, to ſettle them in their ſtead? How much more eaſie is it for vs to ſpy their weaknes, then for them to eſpy the ſtrength of their aduerſaries: When wee meaſure our ſpirituall ſucceſſe by our owne power; we are vanquiſhed, before we fight: Hee that would ouercome, muſt neither look vpon his owne arme, nor the arme of his enemy, but

the

the mouth, and hand of him, that hath promiſed, and can performe. Who are we fleſh and blood, with our breath in our noſtrills, that we ſhould fight with Principalities, powers, ſpirituall wickedneſſes in heauenly places? The match is too vnequall; wee are not like graſhoppers, to theſe giants; when we compare our ſelues with them, how can we but deſpaire? when wee compare them with God, how can we be diſcouraged? Hee that hath brought vs into this fielde, hath promiſed vs victory. GOD knew their ſtrength, ere hee offered to commit vs.

Well might they haue thought, Were not the Amalekites ſtronger

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ger then we? were not they armed, we naked? Did not the only hand of *Moſes*, by lifting vp, beat them downe? were not the Egyptians no leſſe our maiſters? Did not Death come running after vs in their chariots? Did wee not leaue theſe buryed in the ſea, the other vnburied in the Wildernesſe? Whence had the Anakims their ſtrength, but from him, that bids vs goe vp againſt them? Why haue the bodies of our forefathers taken poſſeſſion of their Hebron, but for vs? But now, their feare hath not left them ſo much reaſon as to compare their aduerſaries with others, but onely with themſelues: Doubtleſſe theſe giants were mighty, but their feare hath ſtretched them out ſome cubits,

bits, beyond their ſtature. Diſtruſt makes our dangers greater, and our helps leſſe then they are, and forecaſts euer woorſe, then ſhall be; and if euills be poſſible, it makes them certaine.

Amongſt thoſe twelue meſſengers, whom our ſecond *Moſes* ſent through the Land of Promiſe, there was but one *Iudas*; But amongſt thoſe twelue, which the former *Moſes* addreſſed through the ſame Land, there is but one *Caleb*: and yet thoſe were choſen out of the meaneſt; theſe, out of the heads of Iſrael. As there is no ſocietie free from ſome corruption: ſo it is hard, if in a community of men, there be not ſome faithfulneſſe.

We

We shall wrong GOD, if we feare least good causes shall bee quite forsaken; He knowes how to serue himselfe of the best, if the fewest; And could as easily be attended with a multitude, if he did not seeke his owne glory, in vnlikelihoods.

Iosua was silent, and wisely spared his tongue for a further aduantage; Onely *Caleb* spake: I doe not heare him say, Who am I to striue with a multitude? What can *Iosua* and I doe against ten rulers? It is better to sit still, then to rise & fal: But he resolues to swim against this streame, and will either drawe friends to the truth, or enemies vpon himselfe.

True

True Christian fortitude teaches vs not to regard the number, or quality of the opponents, but the equitie of the cause; and cares not to stand alone, & challenge all commers: and if it could be opposed by as many worlds, as men, it may be ouerborne, but it cannot be daunted: Whereas popularitie carryes weak minds, and teaches them the safety of erring with a multitude.

Caleb saw the giantly Anakims, and the walled cities, as well as the rest; and yet he saies, *Let vs go vp and possesse*: As if it were no more, but to go, and see, and conquer. Faith is courageous, and makes nothing of those dangers, wherewith others are quayled.

It

It is very materiall with what eyes we looke vpon all obiects. Feare doth not more multiply euills, then faith diminisheth them; which is therefore bold, because either it sees not, or contemnes that terrour, which feare represents to the weake. There is none so valiant, as the beleeuer.

It had beene happy for Israel, if *Calebs* counsell had beene as effectuall, as good: But how easily haue these rulers discouraged a faint-hearted people? In stead of lifting vp their ensignes, and marching towards Canaan; They sit them down, & lift vp their voice, and cry; The roddes of their Egyptian task-maisters had neuer beene

beene so fit for them, as now, for crying. They had cause indeed to weep for the sinne of their infidelity; but now they weep for feare of those enemies they saw not. I feare if there had beene ten *Calebs* to perswade, and but two faint spies to discourage them; those two cowards would haue preuailed against those tenne solicitors: How much more, now ten oppose, & but two incourage? An easie Rhetorick drawes vs to the worse part; yea it is hard not to runne downe the hill. The faction of euill is so much stronger in our nature, then that of Good, that euery least motion preuailes for the one; scarce any suite for the other.

Now

Now is *Moses* in danger of losing all the cost, and care, that euer he bestowed vpon Israel: His people are already gone backe to Egypt, in their hearts; and their bodies are returning. Oh yee rebellious Hebrewes, where shall GOD haue you at last? Did euer *Moses* promise to bring you to a fruitfull Land, without inhabitants? To giue you a rich country, without resistance? Are not the graues of Canaan as good, as those of Egypt? What can ye but die at the hands of the Anakims? Can yee hope for lesse from the Egyptians? What madnes is this, to wish to die for feare of death: Is there lesse hope from your enemies, that shall be, when ye goe

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vnder ſtrong, and expert leaders, then from the enemies that were, when yee ſhall returne maiſterleſſe? Can thoſe cruell Egyptians ſo ſoone haue forgotten the blood of their fathers, children, brothers, husbands, which periſhed in purſuing you? Had ye rather truſt the mercy of knowne enemies, then the promiſe of a faithfull GOD? Which way will yee returne? Who ſhall diuide the Sea for you? Who ſhall fetch you water out of the Rocke? Or can ye hope that the Manna of of GOD will follow you, while yee runne from him? Feeble mindes, when they meete with croſſes they looke not for, repent of their good beginnings, and wiſh any difficulty rather then

that they finde? How many haue pulld backe their foote from the narrowe vvaie, for the troubles of a good profession?

It had beene time for the Israelites to haue fallen downe on their faces, before *Mosis* and *Aaron*, and to haue saide, Yee ledde vs through the Sea, make way for vs into Canaan; Those giants are strong, but not so strong, as the Rocke of Rephidim; yee stroke that, and it yeelded; If they bee tall, the pillar of GOD is hyer then they; when wee looke on our selues, wee see cause of feare; but when wee consider the miraculous power of you our leaders,

wee cannot but contemne those men of measures. Leaue vs not therefore, but goe before vs in your directions, goe to GOD for vs in your prayers. But now contrarily, *Moses* and *Aaron* fall on their faces to them; And sue to them, that they would bee content to be conducted. Had they beene suffered to depart, they had perished; *Moses* and his few had beene victorious. And yet, as if hee could not bee happy without them, hee falles on his face to them, that they would stay. We haue neuer so much neede to be importun'd, as in those things, whose benefit should make vs most importunate. The sweetnesse of GODs Law, and our promi-

sed glory is such, as should draw all hearts after it; And yet if wee did not sue to men (as for life) that they would bee reconciled to GOD, and be saued; I doubt whether they would obtaine; yea, it were well, if our suite were sufficient to preuaile.

Though *Moses* and *Aaron* intreat vpon their faces, and *Ioshua* and *Caleb* perswade, and rend their garments, yet they moone nothing: The obstinate multitude, growne more violent with opposing, is readie to returne them stones, for their prayers. Such hath been euer the thanks of fidelity, and truth; Crossed wickednesse prooues desperate;

and in stead of yeelding, seekes for reuenge. Nothing is so hatefull to a resolute sinner, as good counsell: We haue become enemies to the world, because wee tell them truth.

That GOD which was inuisibly present, whiles they sinned; when they haue sinned, shewes himselfe glorious. They might haue seene him before, that they should not sinne; Now they cannot choose but see him, in the height of their sinne. They saw before; the pillers of his ordinarie presence: now they see him vnusually terrible; that they may with shame and horror, confesse him able to defend, able to reuenge. The helpe of GOD rises

to

to show it selfe in extremity. Hee that can preuent euills, conceales his aid, till danger be ripe: And then, hee is as fearefull as before he seemed conniuent.

Corah's *Conſpiracy.*

THe tears of Iſrael were ſcarce drie, ſince the ſmart of their laſt mutinie, and now they beginne another. The multitude is like a raging Sea; full of vnquiet billows of diſcontentment; whereof one riſes, in the fall of another. They ſaw God did but threaten, and therefore are they bolde to ſinne: It was now hie time, they ſhould knowe what it is, for God to bee angry. There was neuer ſuch a reuenge taken of Iſrael; ne-

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neuer any, better deserued. When lesser warnings will not serue, God lookes into his quiuer for deadly arrowes. In the meane time what a weary life did *Moses* lead, in these continuall successions of conspiracies? What did he gaine by this troublesome gouernment, but daunger and despight? Who but he would not haue wisht himself rather with the sheepe of *Iethro*, then with these wolues of Israel? But, as he durst not quit his hooke, without the calling of God, so now hee dare not his scepter; except he be dismissed by him that call'd him, no troubles, no oppositions can driue him from his place: Wee are too weake, if wee suffer men to chase vs frō that station, where God hath set vs.

I see the Leuites, not long since, drawing their swords for GOD and *Moses*, against the rest of Israel; and that fact winnes them, both praise and blessing: Now, they are the forwardest in the rebellion against *Moses* and *Aaron*, men of their owne Tribe. There is no assurance of a man, for one act: whom one Sinne cannot fasten vpon, another may. Yea the same sinne may finde a repulse one while, from the same hand, which another time giues it entertainement: and that yeelding loses the thank of all the former resistance. It is no praise to haue done once well, vnlesse we continue.

Our-

Outward priuiledges of blood can auaile nothing, against a particular calling of GOD: These Reubenites had the right of the naturall primogeniture; yet doe they vainely challenge preeminence, where GOD hath subiected them. If all honour flowe from the King, how much more from the GOD of Kings? Hee hath exalted the poore, and casts downe the mighty from their throne. The man that will be lifting vp himselfe, in the pride of his heart, from vnder the foot of God, is iustly troden in the dust.

Moses is the Prince of Israell; *Aaron* the Priest: *Moses* was milde; *Aaron* popular; yet both

both are conſpired againſt: Their places are no leſſe brothers, then their perſons. Both are oppoſed at once; Hee that is a traytor to the Church, is a traytor to the King. Any ſuperiority is a marke of Enuy. Had *Moſes*, and *Aaron* beene but fellowes with the Iſraelites, none had been better beloued; their diſpoſitions were ſuch, as muſt needs haue forced fauor, from the indifferent: now they were aduanced, their malice is not inferior to their honor. High towers muſt looke for lightnings; we offer not to vndermine but thoſe wals, which we cannot ſcale. Nature in euery man is both enuious, and diſdainful; & neuer loues to honor another, but where it may be an honor to it ſelfe.

There

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There cannot be conceiued an honor lesse worth emulation, then this principality of Israel; A people that could giue nothing; a people that had nothing, but in hope; a people whom their leader was faine to feed with bread, and water; which paid him no tribute, but of ill wordes; whose command was nothing but a burden: and yet this dignity was an eye-sore to these Leuites and these Rubenites; *Ye take too much vpon you, yee Sons of Leui.*

And this challenge (though thus vnseasonable) hath drawen in, two hundred and fifty Captaines of Israel. What wonder is it,

it, that the tenne rulers preuayled so much with the multitude to dissuade them from Canaan; when three traytors preuayled thus with 250. rulers, famous in the Congregation, and men of renowne? One man may kindle such a fire, as all the world cannot quench: One plague-sore may infect a whole kingdome: The infection of euill is much worse then the act.

It is not like, these leaders of Israell could erre without followers: He is a mean man that drawes not some Clients, after him. It hath been euer a dangerous policy of Satan, To assault the best when he knoweth that the multitude (as we say Prouerbs) will follow the ensuing. No-

Nothing can bee more pleasing to the vulgar sort, then to heare their gouernours taxed, and themselues flattered. *All the Congregation is holy; Euery one of them; Wherefore lift yee vp your selues?* Euery word is a falshood. For *Moses* deiected himself (*Who am I?*) GOD lifted him vp, ouer Israel: And so was Israel holy, as *Moses* was ambitious. What holinesse was there in so much infidelity, feare, Idolatry, mutinie, disobedience? What could make them vncleane, if this were holinesse? They had scarce wip't their mouthes, or washt their hands, since their last obstinacy: and yet these pick-thanks say, *All Israell is holy*.

I would

I would neuer desire a better proofe of a false teacher, then flattery: True meaning neede not vphold itselfe by soothing. There is nothing easier, then to perswade men well of themselues; when a mans self-loue meets with anothers flattery, it is an hy praise that will not be beleiued. It was more out of opposition, then beliefe, that these men plead the holines of Israel. Violent aduersaries, to vphold a side, will maine-taine those things, they beleiue not.

Moses argues not for himselfe, but appeales to GOD; neither speakes for his owne right, but his brother *Aarons*: He knew, that

Gods

Gods immediate seruice vvas woorthy to bee more precious, then his gouernment: That, his Princedome serued but to the glory of his Maister. Good Magistrates are more tender, ouer Gods honour, then their owne; and are more sensible of the wrongs offred to religion, then to themselues.

It is safest to trust God with his owne causes. If *Aaron* had beene chosen, by Israel, *Moses* would haue sheltred him vnder their authoritie: Now that GOD did immediatly appoint him, his patronage is sought, whose the election was. We may easily fault in the menaging of diuine affaires; and so our want of successe, cannot

want sin; He knowes how to vse, how to blesse his own meanes.

As there was a difference betwixt the people, and Leuites, so betwixt the Leuites, and Priests. The GOD of order, loues to haue our degrees kept. Whiles the Leuites would be looking vp to the Priests, *Moses* sends downe their eyes, to the people. The way not to repine at those aboue vs, is to looke at those below vs. There is no better remedy for ambition, then to cast vp our former receyts, and to compare them with our deserunings, and to conferre our owne estate with inferiours: So shall wee finde cause to be thankfull, that wee are aboue any, rather then of enuie, that

that any is aboue vs.

Moses hath chid the sonnes of *Leui*, for mutining against *Aaron*; and so much the more, because they were of his own Tribe; now, hee sends for the Reubenites, vvhich rose against himselfe. They come not, and their message is worse, then their absence. *Moses* is accused of iniustice, crueltie, falshood, treacherie, vsurpation; and Egypt it selfe must bee commended, rather then *Moses* shall vvant reproche. Innocencie is no shelter from ill tongues; Malice neuer regards hovv true any accusation is, but hovv spightfull.

Now it was time for *Moses* to be angry. They durſt not haue been thus bold, if they had not ſeen his mildneſſe. Lenity is ill beſtowed vpon ſtubburne natures: It is an iniurious ſenſeleſneſſe, not to feel the wounds of our reputation. It well appeares he is angry, when he prayes againſt them. He was diſpleaſed before; but when he was moſt bitter againſt them, hee ſtill pray'd for them: but now, hee bends his very prayers againſt them. *Looke not to their offering.* There can be no greater reuenge, then the imprecation of the righteous; There can bee no greater iudgement, then Gods reiection of our ſeruices. With vs men, what more argues diſlike of the perſon, then the turning back of his preſent?

present? What will GOD accept from vs, if not prayers?

The innocence of *Moses* calls for reuenge on his Aduersaries. If hee had wronged them in his gouernment, in vaine should hee haue looked to Gods hand, for right. Our sinnes exclude vs from Gods protection; whereas vprightnesse challenges, and findes his patronage. An asse taken, had made him vncapable of fauour. Corrupt Gouernours, lose the comfort of their owne breast, and the tuition of God.

The same tongue that prayed against the Conspirators, prayes for the people. As lewd men thinke to carry it with number;

Corah had so farre preuailed, that hee had drawne the multitude to his side, GOD, the auenger of treasons, would haue consumed them all, at once: *Moses* and *Aaron*, pray for their rebels. Although they were vvorthy of death, and nothing but death could stoppe their mouthes; yet their mercifull Leaders vvill not buy their owne peace, with the losse of such enemies. Oh rare and imitable mercy! The people rise vp against their Gouernors; Their Gouernours fall on their faces to God, for the people: So far are they from plotting reuenge, that they will not indure God should reuenge for them.

Moses knew vvel enough, that all those

those Israelites must perish in the Wilderneſſe; GOD had vow'd it, for their former insurrection: yet how earnestly doth hee sue to GOD, not to consume them at once! The very respite of euills, is a fauour next to the remoueall.

Corah kindled the fire; the two hundred and fiftie Captaines brought sticks to it; All Israel warm'd themselues by it; onely the incendiaries perish. Now doe the Israelites owe their life to them, whose death they intended. God, & *Moses* knowe to distinguish betwixt the heads of a faction, & the traine: though neither be faultleſs, yet the one is plagued, the other forgiuen. Gods vengeance when it

it is at the hoteſt, makes differẽces of men. *Get you away from about the Tabernacles of Corah.* Euer before common iudgements, there is a ſeparation. In the vniuerſall iudgement of all the earth, the Iudge himſelfe will ſeparate: in theſe particular executions, wee muſt ſeparate our ſelues. The ſocietie of wicked men, eſpecially in their ſinnes, is mortally dangerous; whiles wee will not be parted, how can we complaine if we be enwrapped in their condemnation? Our very company ſins with them; why ſhould wee not ſmart with them alſo?

Moſes had well hoped, that when theſe rebels ſhould ſee all the Iſraelites runne from them, as from

from monsters, and looking affrightedly vpon their Tents, and should heare that fearfull proclamation of vengeance, against them, (howsoeuer they did before, set a face on their conspiracie; yet now) their hearts would haue misgiuen. But loe, these bold Traytors stand impudently staring in the doore of their tents, as if they would out-face the reuenge of GOD; As if *Moses* had neuer wrought miracle before them; As if no one Israelite had euer bledde for rebelling. Those that shall perish, are blinded. Pride and infidelity obdures the hart, and makes euen cowards feareleſſe.

So soone as the innocent are seuered,

ſeuered, the guilty periſh: the earth cleaues, and ſwallowes vp the rebels. This element was not vſed to ſuch morſels: It deuoures the carcaſſes of men; but bodies informed with liuing ſoules, neuer before. To haue ſeene them ſtruck dead vpon the earth, had been fearfull: but to ſee the earth at once their executioner, and graue, was more horrible. Neyther the Sea, nor the Earth, are fit to giue paſſage; The ſea is moiſt and flowing, and will not be diuided, for the continuitie of it; The earth is dry and maſſie, and will neither yeeld naturally, nor meet againe, when it hath yeelded; yet the waters did cleaue to giue way vnto Iſrael, for their preſeruation; the earth did cleaue,

to

to giue vvay to the Conſpirators, in iudgement: Both Sea, and Earth, did ſhut their iawes againe vpon the aduerſaries of GOD.

There vvas more vvonder in this latter. It was a maruell that the vvaters opened: it vvas no wonder that they ſhutte againe; for, the retyring and flowing, was naturall. It was no leſſe maruell, that the earth opened; but more maruell that it did ſhutte againe, becauſe it had no naturall diſpoſition to meet, when it vvas diuided. Now might Iſrael ſee, they had to doe with a GOD, that could reuenge with eaſe,

There

There were two ſorts of Traytors: the earth ſwallowed vp the one; the fire, the other. All the elements agree to ſerue the vengeance of their Maker. *Nadab* and *Abihu*, brought fit perſons, but vnfit fire to GOD; Theſe Leuites bring the right fire, but vnwarranted perſons, before him: Fire from GOD conſumes both. It is a dangerous thing to vſurpe ſacred functions. The miniſtery will not grace the man; The man may diſgrace the miniſtery.

The common people were not ſo faſt gathered to *Corahs* flattering perſwaſion before, as now they ran from the ſight, and feare of his iudgment. I maruell not,

it

if they could not truſt that earth, whereon they ſtood, whiles they knew their harts had bin falſe. It is a madneſſe to runne away from puniſhment, and not from ſin.

The end of the ſixt Booke.

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Contemplations:

THE SEVENTH BOOKE.

- *Aarons Censer, and Rod.*
- *The Brasen Serpent.*
- *Balaam.*
- *Phinehas.*
- *The death of Moses.*

At London, printed by *H. L.* for *Samuel Macham:* & are to be sold at his shop in Paules Church-yard, at the signe of the Bull-head. 1614.

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TO
MY RIGHT
HONOVRABLE,
RELIGIOVS AND
BOVNTIFVL PATRON,
EDVVARD, Lord DENNY,
BARON of WALTHAM,
The chiefe comfort of my labours, I.H. *wisheth all*
true happines, and
Dedicates this part
of his Meditations.

S *Aarons*

58

TO

MY RIGHT

HONOURABLE,

RELIGIOUS AND

BOUNTIFUL PATRON,

EDWARD, Lord DENNY,

BARON of WAITHAM.

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CONTEMPLATIONS.

THE SEVENTH BOOKE.

Aarons *Censer and Rod.*

WHen shall we see an end of these murmurings, & these iudgmẽts? Because these men rose vp against *Moses* and *Aaron*, therefore GOD consumed them; and be-

cause God consumed them, therfore the people rise vp against *Moses* and *Aaron* : and now because the people thus murmur, God hath againe begun to consume them. What a circle is here of sinnes, and iudgements? Wrath is gone out from God: *Moses* is quick-sighted, and spies it at the setting out. By how much more faithfull, and familiar we are with God, so much earlier doe we discerne his iudgements ; As those which are well acquainted with men, knowe by their lookes and gestures that, which strangers vnderstand but by their actions ; As finer tempers are more sensible of the changes of weather. Hence the *Seers* of God haue euer from their watch-tower descryed the iudge-

iudgements of God afarre off. If another man had seene from Carmel a cloud of a hand breadth he could not haue tolde *Ahab*, he should be wet. It is enough for Gods messengers, out of their acquaintance with their maisters proceedings, to foresee punishment: No maruell if those see it not, which are wilfully sinfull: wee men reueale not our secret purposes either to enemies or strangers; all their fauour is to feele the plague ere they can espie it.

Moses though hee were great with God, yet he takes not vpon him this reconciliation; he may aduise *Aaron* what to doe, himselfe vndertakes not to act it: It

is the worke of the Priesthood, to make an atonement for the people: *Aaron* was first his brothers tongue to *Pharaoh*; now he is the peoples tongue to God: He only must offer vp the incense of the publique prayers to God. Who would not thinke it a small thing to hold a Censer in his hand? yet if any other had done it, hee had fallen with the dead, and not stood betwixt the liuing and dead; in stead of the smoke ascending, the fire had descended vppon him: And shall there be lesse vse, or lesse regard of the Euangelicall ministery, then the Legall? When the world hath powred out all his contempt, we are they, that must reconcile men to God; and without vs, they perish.

I knowe

I knowe not whether more to maruell at the courage, or mercy of *Aaron*: His mercy, that hee vvould yet saue so rebellious a people; his courage, that hee would saue them, with so great a danger of himselfe. For, as one that would part a fray, he thrusts himselfe vnder the strokes of God; and puts it to the choise of the reuenger, whether hee will smite him, or forbeare the rest; He stands boldly betwixt the liuing and the dead, as one that wil eyther die vvith them, or haue them liue vvith him; the sight of fourteene hundred carcasses dismayd him not; hee that before feared the threats of the people, nowy feares not the

strokes of GOD: It is not for Gods ministers, to stand vpon their owne perils, in the common causes of the Church: Their prayers must oppose the iudgements of the Almighty; When the fire of Gods anger is kindled, their Censers must smoke with fire frō the altar. Euery Christian must pray for the remouall of vengeance: how much more they, whom God hath appointed to mediate for his people. Euerie mans mouth is his owne: but they are the mouthes of all.

Had *Aaron* thrust in himselfe with empty hands, I doubt whether he hadde prouailed; now his Censer was his protection; When wee come with supplications

cations in our handes, vvee neede not feare the strokes of GOD. We haue leaue to resist the diuine iudgements by our prayers, with fauour and successe: So soone as the incense of *Aaron* ascended vp vnto God, he smelt a fauour of rest; hee will rather spare the offenders, then strike their intercessor. How hardly can any people miscarry, that haue faithfull ministers to sue for their safetie? Nothing but the smoke of hearty prayers can cleanse the ayre from the plagues of God.

If *Aarons* sacrifice were thus accepted; how much more shall the hy-priest of the new Testament, by interposing himselfe to the wrath of his father, deliuer

uer the offenders from death? The plague was entred vpon all the sonnes of men: O Sauiour, thou stood'st betwixt the liuing, and the dead, that all which beleeue in thee, should not perish. *Aaron* offered and was not stricken; but thou, O Redeemer, wouldst offer and be strooke, that by thy stripes wee might be healed: So stood'st thou betwixt the dead and liuing, that thou wert both aliue and dead; and all this, that wee, when wee were dead, might liue for euer.

Nothing more troubled Israell, then a feare least the two brethren should cunningly ingrosse the gouernment to themselues. If they hadde done so, what wise

men

men would haue enuied them an office so little worth, so dearely purchased? But because this conceit was euer apt to stirre them to rebellion, and to hinder the benefit of this holy soueraintie; therefore God hath indeuor'd nothing more, then to let them see that these officers, whom they so much enuied, were of his owne proper institution: They hadde scarce shut their eyes since they saw the confusion of those two hundred and fifty vsurping sacrificers; and *Aarons* effectuall intercession for staying the plague of Israell. In the one, the execution of GODs vengeance vpon the competitors of *Aaron*, for his sake. In the other, the forbearance of vengeance vpon the people

for

for *Aarons* mediation, might haue challenged their voluntary acknowledgement of his iuſt calling from God; If there had been in them either awe, or thankfulnes, they could not haue doubted of his lawfull ſupremacy. How could they chooſe but argue thus. Why would God ſo tearefully haue deſtroyed the riualls that durſt conteſt with *Aaron*, if hee would haue allowed him any equall? Wherefore ſerue thoſe plates of the Altar, which wee ſee made of thoſe vſurped Cenſers, but to warne all poſteritie of ſuch preſumption? Why ſhould God ceaſe ſtriking, whiles *Aaron* interpoſed betwixt the liuing and the dead, if he were but as one of vs? Which of vs if wee had

had stood in the plague, had not added to the heap? Incredulous mindes will not bee perswaded with any euidence. These two brothers had liued asunder forty yeers; GOD makes them both meet in one office of deliuering Israel. One halfe of the miracles were wrought by *Aaron*; he stroke with the rodde, whiles it brought those plagues on Egypt. The Israelites heard GOD call him vppe by name, to mount Sinai; They saw him anointed from GOD: and (least they should thinke this a set match betwixt the brethren) they saw the earth opening, the fire issuing from GOD vpon their emulous opposites: they saw his smoke a sufficient antidote for the plague of

of GOD; and yet still *Aarons* calling is questioned. Nothing is more naturall to euery man, then vnbeleefe; but the earth neuer yeelded a people so strongly incredulous, as these; and after so many thousand generations their children doe inherit their obstinacy; still doe they oppose the true high-priest, the anointed of GOD: sixteene hundred yeers desolation hath not drawen from them to confesse him whom God hath chosen.

How desirous was GOD to giue satisfaction euen to the obstinate! There is nothing more materiall, then that men should be assured their spirituall guides haue their commission and calling

ling from GOD: The want whereof is a preiudice to our successe. It should not be so: but the corruption of men will not not receiue good, but from due messengers.

Before, GOD wrought miracles in the rod of *Moses*; now, in the rodde of *Aaron*. As *Pharaoh* might see himselfe in *Moses* rod, who of a rodde of defence, and protection was turned into a venomous serpent: So Israel might see themselues, in the rod of *Aaron*. Euery Tribe and euery Israelite was, of himselfe, as a fere stick, without life, without sap; and if any one of them had power to liue, and flourish, he must acknowledge it to be the immediate power, and gift of God.

Before

Before Gods calling all men are alike; Euery nathel is alike written in their rod; there is no difference in the letters, in the wood; neither the characters of *Aaron* are fayrer, nor the staffe more precious; It is the choise of God that makes the distinction: So it is in our calling to Christianity; All are equally denoid of the possibility of grace, all equally liueleſſe; by nature we all are sonnes of wrath: If we be now better then others, who separated vs? We are all crab-stocks in this orchard of God, hee may graffe what fruit he pleases, vpon vs; onely the grace and effectuall calling of God makes the difference.

These

These twelue heads of Israel, would neuer haue written their names in their rods, but in hope they might be chosen to this dignitie. What an honour was this Priesthood, whereof all the Princes of Israel are ambitious? If they had not thought it an high preferment, they had neuer so much enuyed the office of *Aaron*. What shall wee thinke of this change? Is the Euangelicall ministration of lesse worth then the Leuiticall? Whiles the Testament is better, is the seruice worse? How is it that the great thinke themselues too good for this imployment? How is it, that vnder the Gospell, men are disparaged with that, which honoured them

vnder the Law; that their ambition, and our scorne, meete in one subiect.

These twelue rods are not laid vp in the seuerall cabinets of their owners, but are brought forth, & layd before the Lord. It is fitte God should make choyce of his owne attendants. Euen wee men hold it iniurious, to haue seruants obtruded vpon vs, by others: neuer shall that man haue comfort in his ministery, whom God hath not chosen. The great Commander of the world, hath set euerie man in his station; To one hee hath said, Stand thou in this tower and watch; To another, Make thou good these Trenches; To a third, Digge thou in this Mine.

Hee

Hee that giues, and knowes our abilities, can best sette vs on worke.

This rod was the pastorall staffe of *Aaron*, the great Shepheard of Israel. God testifies his approbation of his charge, by the fruit. That a rod cut off from the tree, should blossome, it was strange; but that in one night, it should beare buds, blossoms, fruit, & that both ripe and hard, it was highlie miraculous. The same power that reuiues the dead plants of winter, in the Spring, doth it heere without earth, without time, without sunne; that Israel might see and grant, it was no reason, his choyce should be limited, whose power is vnlimited.

Fruitfulneſſe is the beſt argument of the calling of GOD: Not only all the plants of his ſetting, but the very boughes cut off from the body of them, will flouriſh. And that there may not want a ſucceſſion of increaſe, heere are fruite, bloſſoms, buds; both proofe and hope, inſeparably mixed.

It could not but bee a great comfort vnto *Aaron*, to ſee his rodde thus miraculouſly flouriſhing, to ſee this wonderfull Teſtimony of Gods fauour, and Election: Sure hee could not but thinke; Who am I, O GOD, that thou ſhouldeſt thus chooſe mee out of all the Tribes of Iſrael? My weakeneſſe hath been more worthy of thy rodde of correction, then

then my rod hath beene worthy of these blossoms. How hast thou magnified mee, in the sight of all thy people? How able art thou to vphold my imbecillitie with the rodde of thy support? how able to defend me with the rodde of thy power, who hast thus brought fruite out of the sapleſſe rod of my profession? That seruant of GOD is worthy to faint, that holds it not a sufficient encouragement, to see the euident prooses of his Maisters fauour.

Commonly, those fruites which are soone ripe, soone wither; but these almonds of *Aarons* rod, are not more early, then lasting: the same hand which brought them out before their time, preserued

them, beyond their time; and for perpetuall memory, both rod and fruit must be kept in the Arke of God. The tables of *Moses*, the rod of *Aaron*, the Manna of God, are monumẽts fit for so holy a shrine. The doctrine, sacraments, & gouernmẽt of Gods people, are precious to him, & must be so to mẽ. All times shall see & wonder, how his anciẽt Church was fed, taught, ruled. *Moses* his rod did great miracles, yet I find it not in the Ark. The rod of *Aaron* hath this priuiledge, because it caried the miracle stil in it selfe; whereas the wonders of that other rod were passed. Those monuments wold God haue continued in his church, w^ch^ cary in them the most manifest euidences of that w^ch^ they import.

The

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The same God, which by many transient demonstrations had approued the calling of *Aaron* to Israel, will now haue a permanent memoriall of their conviction; that whensoeuer they should see this relique, they should be ashamed of their presumption, & infidelity. The name of *Aaron* vvas not more plainly written in that rod, then the sinne of Israel was in the fruit of it; and how much Israel findes their rebellion beaten with this rod, appears in their present relenting, & complaint; *Behold, we are dead, wee perish.* God knowes how to pull downe the biggest stomach, and can extort glory to his own Name, from the most obstinate gainsayers.

The



The Braſen Serpent.

SEauen times alreadie hath Iſrael mutin'd againſt *Moſes*, and ſeauen times hath eyther been threatned, or puniſhed; yet now they fal to it afreſh. As a teaſtie man findes occaſion to chafe at euery trifle: ſo this diſcontented people, either finde or make all things troubleſome. One while they haue no water; then bitter; One while no God; then one too many; One while no bread; then bread enough, but too light; One while,

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while, they will not abide their Gouernours; then they cannot abide their losse. *Aaron* and *Miriam* were neuer so grudged aliue, as they are bewailed dead. Before, they wanted onions, garlike, flesh-pots; now they vvant figges, vines, pomgranats, corne. And as rabid children, that cry for euery thing they can think of, are whipped by their wise mother: So God iustly serues these fond Israelites.

It was first their way that makes them repine; They were faine to goe round about Idumea; The iourney was long and troublesome. They had sent intreaties to *Edom* for licence of passage the next way, reasonably, submislie:

It

It was churliſhly deny'd them. *Eſau* liues ſtill in his poſteritie; *Iacob* in Iſrael: The combat which they began in *Rebeccaes* bellie, is not yet ended. *Amalek*, vvhich was one limme of *Eſau*, followes them at the heels; The *Edomite*, which was another, meets them in the face; So long as there is a World, there will bee oppoſition to the choſen of God. They may come at their perill; The way had beene neerer, but bloodie; they dare not goe it, and yet complaine of length.

If they were afrayde to purchaſe their reſting place vvith warre, how much leſſe would they their paſſage? What ſhould GOD doe with impatient men? They

They will not goe the neareſt way, and yet complaine to goe about. He that will paſſe to the promiſed Land, muſt neither ſtande vppon length of way, nor difficultie. Euery way hath his inconueniences: the neareſt hath more danger, the fartheſt hath more paine; Either, or both muſt be ouercome, if euer we will enter the reſt of God.

Aaron and *Miriam*, were now paſt the danger of their mutinyes; for want of another match, they ioyne GOD vvith *Moſes*, in their murmurings: Tho they had not mentioned him, they could not ſeuer him in their inſurrection; For, in the cauſes of his own ſeruants, he challenges, euen

euen when he is not challenged. What will become of thee, O Israel, when thou makeſt thy Maker thine enemy? Impatience is the cozen to Frenſie: this cauſes men not to care vpon whom they runne, ſo they may breathe out ſome reuenge. How oft haue we heard men that haue bin diſpleaſed by others, teare the Name of their Maker in peeces? Hee that will iudge, and can confound, is fetcht into the quarrell vvithout cauſe. But if to ſtriue with a mighty man be vnwiſe, & vnſafe, what ſhall it be to ſtriue with the mightie GOD?

As an angry childe caſts away that which is giuen him, becauſe he hath not that he would: ſo do

theſe

theſe fooliſh Iſraelites; their bread is light, and their water vnſatisfying, becauſe their way diſpleaſed them. Was euer people fed with ſuch bread, or water? Twiſe hath the very Rock yielded them water, and euery day the heauen affords them bread. Did any one ſoule amongſt them miſcary, either for hunger, or thirſt? But no bread will downe with them, ſaue that which the earth yeelds; no water but from the naturall Wells, or Riuers. Vnleſſe nature may be allowed to bee her owne caruer, ſhee is neuer contented.

Manna had no fault, but that it was too good, and too frequent: the pulſe of Egypt had been fitter for theſe courſe mouthes: This

This heauenly bread was vnspeakably delicious; it tasted like wafers of hony, and yet euen this Angels foode is contemned. Hee that is full, despiseth an Hony-comb. How sweet, and delicate is the Gospel! Not only the Fathers of the old Testament, but the Angels desired to looke into the glorious mysterics of it, and yet wee are cloyed. This supernaturall foode is too light: the bread-corne of our humane reason, and profound discourse, would better content vs.

Moses will not reuenge this wrong; God will: yet will he not deale with them himselfe, but hee sends the fiery serpents to answer for him; How fitly? They had carried

ried themſelues like ſerpents to their gouernors: how oft had they ſtung *Moſes*, and *Aaron*, neare to death? If the ſerpent bite when he is not charmed, no better is a ſlaunderer. Now theſe venomous Adders reuenge it; vvhich are therefore called fiery, becauſe their poyſon ſcalded to death; God hath an hand in the annoyance, and hurt of the baſeſt creature; how much leſs can the ſting of an ill tongue, or the malice of an ill ſpirit, ſtrike vs without him? Whiles they were in Goſhen, the frogs, lice, caterpillers ſpared thē, and plagued the Egyptians; now they are rebellious in the deſert, the ſerpents finde thē out, & ſting thē to death. He that brought the quailes thither to feed thē, fetches theſe

these Serpents thither to punish them. While we are at warres with God, we can looke for no peace with his creatures: Euery thing reioyces to execute the vengeance of his Maker. The stones of the field wil not be in league with vs, while we are not in league with GOD.

These men, when the spies had tolde them newes of the giants of Canaan, a little before had wished, *Would GOD we were dead in this Wildernesse*: Now GOD hath heard their praiers; what with the plague, what with the serpents, many thousands of them dyed. The ill-wishes of our impatience are many times heard; As those good things are not granted vs, which

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which we pray for, without care; ſo thoſe euils which we pray for, and would not haue, are oft granted. The eares of God are not onely open to the prayers of faith, but to the imprecations of infidelity. It is daungerous wiſhing euill to our ſelues, or ours; It is iuſt with GOD to take vs at our word, and to effect that, which our lippes ſpeake againſt our heart.

Before, God hath euer conſulted with *Moſes*; and threatned, ere he puniſht: now hee ſtrikes, and ſayes nothing. The anger is ſo much more, by how much leſſe notifyed. When God is not heard before he is felt, (as in hewing of wood, the blowe is not heard, till

the axe be seen to haue strooke) it is a fearefull signe of displeasure: It is with God, as with vs men, that still reuenges are euer most dangerous. Till now, all was well enough with Israel, and yet they grudged; Those that will complaine without a cause, shall haue cause to complain for somthing. Discontented humors seldome scape vnpunished; but receiue that most iustly wherat they repined vniustly.

Now the people are glad to seeke to *Moses* vnbidden. Euer heeretofore, they haue beene wont to be sued too, and intreated for without their owne intreaty; Now, their misery makes them importunate: There neede no solicitor,

citor, vvhere there is sense of smart. It were pittie, men should want affliction, since it sends them to their prayers, and confessions. All the persuasiõs of *Moses* could not doe that which the serpents haue done for him. O GOD, thou seest how necessary it is wee should be stung sometimes: else we should runne vvilde, and neuer come to a sound humiliation; vvee should neuer seeke thee, if thy hand did not finde vs out.

They had spoken against God, and *Moses*; And now they humbly speake to *Moses*, that hee would pray to GOD for them. He that so oft prayd for them vnbidden, cannot but much more

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doe it requested; and now obtaines the meanes of their cure. It was equally in the power of God, to remoue the serpents; and to heale their stinging; To haue cured the Israelites by his word, and by his signe: But he findes it best for his people (to exercise their faith) that the serpents may bite, and their bitings may inuenome, and that this venome may indanger the Israelites; and that they, thus affected, may seeke to him for remedy; and seeking may find it, from such means, as should haue no power, but in signification; That while their bodies were cured by the signe, their soules might be confirmed, by the matter signified. A serpent of brasse could no more heale, then sting them;

them. What remedy could their eyes giue to their legs? Or what could a ſerpent of cold braſſe preuaile againſt a liuing and fiery ſerpent? In this troubleſome deſert, we are all ſtung by that fiery and old Serpent; O Sauiour, it is to thee, we muſt looke, and be cured; It is thou that wert their paſchall Lamb, their Manna, their Rock, their Serpent. To all purpoſes doſt thou vary thy ſelfe to thy Church, that wee may finde thee euery-where: Thou art for our nourishment, refreſhing, cure; as hereafter, ſo euen now, all in all.

This ſerpent which was appointed for cure to Iſraell, at laſt ſtings them to death, by idolatrous abuſe: What poyſon there is in I-

dolatry, that makes euen Antitidotes deadly! As *Moſes* therefore raiſed this ſerpent, ſo *Ezekias* pulld it down: God commanded the rayſing of it, God approv'd the demoliſhing of it. Superſtitious vſe can marre the very inſtitutions of God: how much more the moſt wiſe and wel-grounded deuiſes of men?

Ba-

Balaam.

Moab and *Midian* hadde bin all this while ſtanders by, & lookers on; If they had not ſeene the patterne of their owne ruine, in theſe neighbours; it had neuer troubled them, to ſee the Kings of the Amorites, and Baſhan to fall before Iſraell. Had not the Iſraelites camped in the Plaines of *Moab*, their victories had beene no eye-ſore to *Balac*. Wicked men neuer care to obſerue Gods iudgements, till themſelues bee

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touched; The fire of a neighbours houſe would not ſo affect vs, if it were not with the danger of our owne; Secure minds neuer ſtartle, till God come home to their very ſenſes.

Balac and his Moabites had wit enough to feare, not witte enough to preuent iudgement: They ſee an enemy in their borders, and yet take no right courſe for their ſafety. Who would not haue looked, that they ſhould haue come to Iſrael, vvith conditions of peace? Or, Why did they not thinke; Either Iſraels GOD is ſtronger, then ours, or hee is not, If he be not, why are wee afraide of him? If hee be, Why doe we not ſerue him? The ſame hand which giues

giues them victory, can giue vs protection. Carnal men, that are secure of the vengeance of God, ere it doe come, are mastered with it, when it dooth come; and not knowing which way to turn them, run forth at the wrong doore.

The Midianites ioyne with the Moabites, in consultation, in action against Israel. One would haue thought, they should haue looked for fauour from *Moses*, for *Iethroes* sake; which was both a Prince of their Country, and father in law to *Moses*; and either now, or not long before, was with Israel in the Wilderneſſe. Neither is it like, but that *Moses* hauing found fortie yeeres harbour amongst them, would haue beene (what

(what hee might) inclinable to fauourable treaties, with them: but now, they are ſo faſt linked to *Moab*, that they will either ſinke, or ſwimme together; Intireneſſe vvith vvicked conſorts is one of the ſtrongeſt chaynes of Hell, and bindes vs to a participation both of ſin, and puniſhment: An eaſie occaſion wil knit wicked hearts together, in conſpiracy againſt the Church of God.

Their errand is diuliſh (*Come, curſe Iſrael.*:) That which Satan could not doe by the ſwords of *Og*, and *Sehon*, he will now try to effect, by the tongue of *Balaam*. If either ſtrength, or policy would preuaile againſt Gods Church, it could not ſtand. And why

why should not we be as industrious to promote the glory of God, and bend both our hands & heads to the causes of the Almighty? When all helps faile *Moab*, the Magician is sought too. It is a signe of a desperate cause, to make Satan either our counsellor, or our refuge.

Why did they not send to *Balaam* to blesse themselues rather, then to curse Israel? It had beene more easie to be defended from the hurt of their enemies, then to haue their enemies laid open to be hurt by them. Pride and malice did not care so much for safetie, as for conquest: It would not content them to escape Israel, if Israel may escape them; It was not thank-

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thank-worthy, to saue their owne blood, if they did not spill the blood of others; As if their owne prosperitie had beene nothing, if Israell also prospered. If there bee one proiect worse then another, a wicked heart will finde it out. Nothing but destruction wil content the malicious.

I knowe not whether *Balaam* were more famous, or *Balac* more confident. If the King had not beene perswaded of the strength of his charme, hee had not sent so farre, and payd so deare, for it; now hee trusts more to his inchauntment, then to the forces of *Moab*, and *Midian*: and (as if heauen, and earth vvere in the power of a charmers tongue) hee saith,

ſaith; *Hee that thou bleſſeſt, is bleſſed; and hee whom thou curſeſt, is curſed*: Magick, through the permiſſion of God, is powerfull; for, whatſoeuer the Diuell can doe, the Magician may doe: but, it is madnes to thinke eyther of them omnipotent. If eyther the curſes of men, or the indeuours of the powers of darkneſſe, ſhould bee effectuall, all would be Hell. No, *Balac*: So ſhort is the power of thy *Balaam*, that neither thou, nor thy Prophet himſelfe, can auoide that curſe, which thou would'ſt haue brought vpon Iſrael. Had *Balaam* been a true Prophet of God, this bold aſſurance had been but iuſt; Both thoſe ancient *Seers*, and the Prophets of the Goſpell haue the rati-

ratification of God in heauen, to their ſentences on earth. Why haue we leſs care of the bleſſings, and leſſe feare of the curſes and cenſures of Gods miniſters? Who would not rather haue *Elisaes* guard, then both the Kings of Iſrael, and Aſſyria? Hee himſelfe as hee hadde the Angelicall chariots and horſemen about him, ſo was hee the chariots and horſemen of Iſrael: Why ſhould our faith bee leſſe ſtrong, then ſuperſtition? Or why ſhould GODs agents haue leſſe vertue then Satans?

I ſhould wonder to heare God ſpeake with a falſe Prophet, if I did not knowe it hath beene no

no rare thing with him (as with men) to bestowe wordes, euen where he will not bestowe fauour. *Pharaoh*, *Abimelech*, *Nebuchadnezzar*, receiue visions from GOD: neither can I think this strange, when I heare GOD speaking to Satan, in a question no lesse familiar, then this of *Balaam*; *Whence comst thou Satan.* Not the sound of the voice of GOD, but the matter which hee speakes, argues loue: He may speake to an enemy; hee speakes peace to none, but his owne. It is a vaine brag, GOD hath spoken to mee? So may he do to reprobates, or Diuels: but what said he? Did he say to my soule, I am thy saluation; Hath he indented with me that he will be my God, & I shall be his? I can-

I cannot heare this voyce and not liue.

God heard all the consultation, and message of these Moabites; These messengers could not haue mooued their foote, or their tongue, but in him: and yet he which asked *Adam*, where he was, asks *Balaam*, *What men are these?* I haue euer seene, that God loues to take occasion of proceeding with vs, from our selues, rather then from his owne immediate prescience. Hence it is, that we lay open our wants, and confesse our sins, to him, that knowes both, better then our owne harts, Because he wil deale with vs from our owne mouthes.

The

The preuention of GOD, forbids both his iourney, and his curse. And what if he had beene suffred to goe and curse? What corne had this winde shaken when God meant to blesse them? How many Bulls haue bellowed out execrations against this Church of God? What are we the worse? Yea, I doubt if wee had beene so much blessed; had not those *Balaamitish* curses been spent vpon vs. Hee that knowes what waste winde the causeless curses of wicked men are, yet will not haue *Balaam* curse Israel; because hee will not allow *Balac* so much incouragement, in his opposition, as the conceit of this helpe. Or perhaps, if *Balac* thought this Sorcerer a true Prophet, God would

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not haue his name, so much as in the opinion of the heathen, scandalized, in vsurping it to a purpose, which he meant not should succeed.

The hand of God is in the restraint of many euills, vvhich we neuer knew so be towards vs. The Israelites sate still in their Tents, they little thought what mischiefe was brewing against them: without euer making them of counsel, God crosses the designes of their enemies. He that keepeth Israel, is both a sure, and a secret friend. The reward of the diuination, had easily commaunded the iourney, and curse of the couetous Prophet, if GOD had not stayed him. How oft are wicked men

curbed

curbed by a diuine hand, euen in those sinnes, which their heart stands to? It is no thanke to lewd men that their wickednesse is not prosperous. VVhence is it that the vvorld is not ouer-runne vvith euill, but from this; that men cannot bee so ill as they would?

The first entertainment of this message, vvould make a stranger thinke *Balaam* wise, and honest; Hee will not giue a suddaine answere, but craues leasure to consult with GOD; and promises to returne the answere hee shall receiue. Who would not say, This man is free from rashnesse, from partialitie? Dissimulation is crafty, & able to deceiue thousands:

The words are good: when hee comes to action, the fraude bewrayes it selfe: For, both hee insinuates his own forwardnes, and casts the blame of the prohibition, upon God, & (which is worse) deliuers but halfe his answere: he saies indeed, *GOD refuses to giue me leaue to goe*: He saies not, as it was, *Hee charges mee not to curse them, for they are blessed.* So did *Balaam* deny, as one that wisht to bee sent for againe. Perhaps a peremptory refusall had hindered his further solicitation. Concealement of some truths, is sometimes as faulty, as a deniall. True fidelitie is not niggardly in her relations.

Where wickednes meets with power,

power, it thinks to commaund all the world, and takes great scorne of any repulse. So little is *Balac* discouraged with one refusall, that hee sends so much the stronger message; *More Princes*, and *more honourable*. Oh that we could be so importunate for our good, as wicked men are for the compassing of their own desigues! A deniall doth but whet the desires of vehement sutors. Why are wee faint in spirituall things, when we are not denyed, but delayed?

Those which are themselues transported with vanity, and ambition, thinke that no heart hath power to resist these offers. *Balacs* Princes thought they had stroke it dead, when they had

onbe mentioned promotion to great honour. Selfe-loue makes them think they cannot be slaues, while others may be free; & that all the world would be gladde to runne on madding after their bait. Nature thinks it impossible to contemne honour and wealth; and because too many soules are thus taken, cannot beliue that any would escape. But let carnall harts knowe there are those, that can spitte the world in the face, and say, *Thy gold and siluer perish with thee*: and that in comparison of a good cõscience, can tread, vnder foot his best profers, like shadowes, as they are; & that can do, as *Balaam* said.

How neare, truth, and falshood

can

can lodge together? Heere was pietie in the lips, and couetousnes in the hart. Who can any more regard good words, that heares *Balaam* speak so like a Saint? An house-full of gold and siluer may not peruert his tongue; his hart is won with lesse: for if he had not already swallowed the reward, & found it sweet, why did he againe solicit GOD, in that which was peremptorilie denyed him? If his minde had not been bribed alreadie, vvhy did hee stay the messengers? vvhy did hee expect a change in GOD? Why was hee vvilling to feede them vvith hope of successe, which had fedde him vvith hope of recompence? One prohibition is enough for a good man.

Whiles

Whiles the delay of GOD doth but hold vs in ſuſpenſe, importunity is holy and ſeaſonable: but when once he giues a reſolute deniall, it is profane ſaucineſſe to ſolicit him. When we aske what wee are bidden, our ſuites are not more vehement, then welcome: but when wee beg prohibited fauours, our preſumption is troubleſome, and abhominable: No good hart will indure to be twiſe forbidden.

Yet this importunitie hath obtained a permiſſion; but, a permiſion, worſe then a denyall. I heard GOD ſay before, *Goe not, nor curſe them*; Now he ſaies, *Go, but curſe not.* Anone, hee is angry that he did goe. Why did he permit

mit that, which hee forbad, if hee be angry for doing that which he permitted? Some things God permits with an indignation; not for that he giues leaue to the act, but that he giues a man ouer to his sin in the act: this sufferance implies not fauor, but iudgement: so did GOD bid *Balaam* to go, as *Salomon* bids the young man follow the waies of his owne heart. It is one thing to like, another thing to suffer; *Moses* neuer approou'd those legall diuorces, yet he tolerated them: GOD neuer liked *Balaams* iourney, yet hee displeasedly giues way to it: as if he said; Well, since thou art so hote, set on this iourney, be gone. And thus *Balaam* tooke it: else, when GOD after professed his displeasure for the

the iourney, it had been a readie answer, *Thou commaundedst mee*: but heerin his confession argues his guilt. *Balaams* suit, and Israels Quayles, had both one fashion of graunt, in anger. How much better is it, to haue gracious denyals, then angry yieldings?

A small perswasion hartens the willing: It booted not to bid the couetous Prophet haften to his way. Now hee makes himselfe sure of successe: His corrupt hart tells him, that as God had relented in his licence to goe, so hee might perhaps, in his licence to curse; and he saw how this curse might blesse him with abundance of wealth: he rose vp early therefore & sadled his asse. The night seemed

seemed long to his forwardnesse. Couetous men needе neither clock nor bell to awaken them: their desires make them restlesse. Oh that we could, with as much eagernesse seeke the true riches, which only can make vs happy!

We that see only the out-side of *Balaam*, may maruell, why hee that permitted him to goe, afterward opposes his going: but GOD that saw his heart, perceiued what corrupt affections carryed him: hee saw, that his couetous desires, and wicked hopes, grew the stronger, the nearer hee came to his end: An Angell is therefore sent to withhold the hastie Sorcerer. Our inward disposition, is the life of

our

our actions; according to that, doth the God of spirits iudge vs, whiles men censure according to our externall motions. To goe at all, when GOD had commaunded to stay, was presumptuous: but to goe with desire to curse, made the act doubly sinful, and fetcht an Angel to resist it. It is one of the woorthy imployments of good Angels, to make secret opposition to euill designs: Many a wicked act haue they hindered, without the knowledge of the agent. It is all one with the Almighty, to worke by spirits, and men; It is therefore our glorie to be thus set on worke; to stop the course of euill, either by dissuasion, or violence, is an Angelicall seruice.

In

In what danger are wicked men, that haue Gods Angels their opposites? The diuell mooued him to go, a good Angel resists him. If an heauenly Spirit stand in the way of a Sorcerers sinne, how much more ready are all those spirituall powers, to stop the miscariages of Gods deare children? How oft had we fallen yet more, if these gardians had not vpheld vs; whether by remouing occasions, or by casting in good instincts? As our good indeuors are ofthindred by Satan; so are our euills, by good Angels: else, were not our protection equall to our danger; & we could neither stand, nor rise.

It had beene as easie for the Angel

Angell to stricken *Balaam*, as to stand in his way, and to haue followed him in his staring rage, as to stoppe him in a narrow path: But euen the good Angels haue their limits, in their executions. GOD had somewhat more to doe with the tongue of *Balaam*, and therefore hee will not haue him slaine, but withstood, and so withstood, that he shall passe. It is not so much glory to GOD to take away wicked men, as to vse their euill to his owne holie purposes. How soone could the Commaunder of heauen, and earth, ridde the world of badde members? But so should he lose the prayse of working good by euill instruments. It sufficeth that the Angels of GOD resist their actions,

actions, while their persons continue.

That no man may maruell to see *Balaam* haue visions from God, and vtter prophecies from him; his very asse hath his eyes opened, to see the Angel, which his Maister could not; and his mouth opened to speake more reasonably the his Maister. There is no beast deserues so much wonder, as this of *Balaam*, whose common sense is aduanced aboue the reason of his rider; so as for the time, the Prophet is brutish, & the beast prophetical. Who can but stand amazed at the eye, at the tongue of this silly creature? For so dull a sight it was much to see a bodilie obiect, that were not too apparant;

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apparant; but to see that spirit, which his rider discerned not, was farre beyond nature. To heare a voice come from that mouth, which was vsed onely to bray, it was strange, and vncouth: but to heare a beast, whose nature is noted for incapacity, to out-reason his Master, a professed Prophet, is in the very height of miracles: Yet, can no heart stick at these, that considers the dispensation of the Almighty, in both. Our eye could no more see a beast, then a beast can see an Angel, if he had not giuen this power to it. How easie is it for him that made the eye of man & beast, to dim, or inlighten it at his pleasure? And if his power can make the very stones to speake, how

how much more a creature of ſenſe? That euill ſpirit ſpake in the ſerpent to our firſt Parents; Why is it more that a ſpirit ſhould ſpeak in the mouth of a beaſt? How ordinarily did the heathen receiue their Oracles out of ſtones, and trees? Doe not wee our ſelues teach birds to ſpeake thoſe ſentences they vnderſtand not? We may wonder, we cannot diſtruſt, when we compare the act with the author; which can as eaſily create a voyce, without a body, as a body without a voyce. Who now can hereafter plead his ſimplicity, and dulnes of apprehending ſpiritual things, when he ſees how God exalts the eyes of a beaſt, to ſee a ſpirit? Who can be proud of ſeeing viſions, ſince an Angel ap-

peared to a beast; neither was his skin better after it, then others of his kinde? Who can complaine of his owne rudenesse, and inability to reply in a good cause, when the very beast is inabled by God, to convince his maister? There is no mouth, into which GOD cannot put words: and how oft dooth he choose the weake, and vnwise, to confound the learned, and mighty?

What had it beene better for the asse to see the Angell; if hee had rushed still vpon his sword? Euills were as good not seene, as not auoyded; But now hee declines the way, and saues his burden. It were happy for peruerse sinners, if they could learne of this

this beast, to run away from foreseene iudgements. The reuenging Angel stands before vs; and though we knowe we shall as sure die, as sinne: yet we haue not the witte, or grace to giue backe; though it bee with the hurt of a foot, to saue the body; with the paine of the body, to saue the soule.

I see, what fury and stripes the impotent Prophet bestowes vpon this poore beast, because hee will not goe on; yet, if he had gone on, himselfe had perished. How oft doe we wish those things, the not obtaining whereof is mercy? We grudge to be staid in the way to death, & fly vpon those which oppose our perdition.

I doe not (as who would not expect) see *Balaams* haire stand vpright, nor himselfe alighting, and appalled at this monster of miracles: But, as if no new thing had happened, he returnes words to the beast, full of anger, voyde of admiration; Whether his trade of sorcering had so inured him to receiue voyces from his familiars, in shape of beasts, that this euent seemed not strange to him; Or, whether his rage, and couetousnes had so transported him, that hee had no leasure to obserue the vnnaturall vnusualnes of the euent. Some men make nothing of those things, which ouercome others with horror, and astonishment.

I heare

I heare the Angel of GOD taking notice of the cruelty of *Balaam* to his beaſt: His firſt vvordes to the vnmerciſull Prophet, are in expoſtulating of this wrong. Wee little thinke it; but God ſhal call vs to an account, for the vnkinde and cruell vſages of his poor mute creatures: He hath made vs Lords, not tyrants; owners, not tormentors: hee that hath giuen vs leaue to kill them, for our vſe, hath not giuen vs leaue to abuſe them, at our pleaſure; they are ſo our drudges, that they are our fellowes by creation. It was a ſigne the Magician would eaſily wiſh to ſtrike Iſraell vvith a curſe, vvhen hee vviſhed a ſworde to ſtrike his harmeleſſe

beast. It is ill falling into those hands, whome beasts finde vnmercifull.

Notwithstanding these rubs, *Balaam* goes on, and is not afraide to ride on that beast, whose voyce he hath heard: And now, postes are sped to *Balac*, with the newes of so welcome a guest: Hee that sent Princes, to fetch him, comes himselfe on the way, to meet him; Although hee can say (*Am not I able to promote thee*) yet hee giues this high respect to him as his better, from whome hee expected the promotion of himselfe, and his people. Oh the honour that hath beene formerlie done by heathens, to them that haue borne but

but the face of Prophets: I shame, and grieue to compare the times and men: Onely, O GOD, bee thou mercifull to the contempt of thy seruants.

As if nothing needed but the presence of *Balaam*, the superstitious King (out of the ioy of his hope) feasts his gods, his Prophet, his Princes; and on the morrowe, carryes him vppe to the high-places of his Idol. Who can doubt whether *Balaam* were a false Prophet, that sees him sacrificing in the mount of *Baal*? Had he bin from the true God, he would rather haue said, *Pull me downe these altars of Baal*, then, *Builde me heere seuen others*: The very place conuinces him of

of falshood, and Idolatry; And why seuen altars? What needs all this pompe? When the true God neuer required but one at once, as himselfe is one; why doth the false Prophet call for no lesse then seuen? As if GOD stood vpon numbers? As if the Almighty would haue his power either diuided, or limited? Here is nothing but a glorious, and magnificent pretence of deuotion. It hath beene euer seene, that the false worshippers of GOD haue made more pompous shewes, and fairer flourishes of their piety, and religion, then the true.

Now when *Balaam* sees his seuen bulloks, and seuen rams smoking vpon his seuen altars, he goes vp

vp higher into the mount (as ſom counterfait *Moſes*) to receiue the anſwere of God: But will GOD meet with a ſorcerer? wil he make a Prophet of a Magician? O man, who ſhall preſcribe God what inſtruments to vſe? he knowes how to imploy, not onely Saints, and Angels, but wicked men, beaſts, Diuels, to his owne glory: Hee that put words into the mouth of the Aſſe, puts wordes into the mouth of *Balaam*: The words doe but paſſe from him; They are not polluted, becauſe they are not his; as the Trunk through which a man ſpeakes, is not the more eloquent for the ſpeech, that is vttred through it. What a notable proclamation had the Infidels wanted of Gods fauor, to his people,

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ple, if *Balaams* tongue had not beene vſed. How many ſhall once ſay, *Lord we haue prophecied in thy name*, that ſhall heare *Verely I know we you not?*

What madnes is this in *Balaam*? He that found himſelfe conſtant in ſoliciting, thinks to finde GOD not conſtant in denying; and, as if that infinite Deity were not the ſame euery where, hopes to change ſucceſſe, with places. Neither is that bolde forehead aſhamed, to importune God againe in that, wherein his owne mouth had reſtified an aſſurance of deniall. The reward was in one of his eyes; the reuenging Angel in the other: I know not whether (for the time) hee more lo-

ued

ued the bribe, or feared the Angel. And whiles hee is in this distraction, his tongue blesses against his heart, and his heart curses against his tongue. It angers him that he dare not speake what he would; and now at last rather then lose his hopes, he resolues to speake vvorse then curses. The feare of GOD's iudgement in a worldly heart, is at length ouer come vvith the loue of gain.

PHI-

PHINEAS.

BAlaam pretended an haſt homeward: but he lingred ſo long, that he left his bones in *Midian*. How iuſtly did he periſh with the ſword of Iſrael, whoſe tongue had inſenſibly ſlain ſo many thouſands of them? As it is vſually ſaid of the Diuell, that he goes away in a ſtench; ſo may it truely be ſaide of this Prophet of his: According to the faſhion of all hypocrites, his words were good, his actions abhominable: Hee would

would not curſe, but hee would aduiſe; and his counſell is worſe, then a curſe: For his curſe had hurt none but himſelfe; his counſell coſt the blood of 24000. Iſraelites. Hee that hath heard God ſpeake by *Balaam*, would not looke for the Diuell, in the ſame mouth. And, if GOD himſelfe hadde not witneſſed againſt him, who could beleeue that the ſame tongue which vttered ſo diuine propheeies, ſhould vtter ſo villanous and curſed aduiſe? Hypocriſie gaines this of men, that it may doe euill, vnſuſpected: But now, he that heard what he ſpake in *Balacs* eare, hath bewrayd, and condemned his counſell, and himſelfe.

This

This policie was fetcht from the bottome of hell; It is not for lack of desire, that I curse not Israel; thou doest not more wish their destruction, then I doe thy wealth, and honour: But so long as they holde firme with GOD, there is no sorcery against *Iacob*; withdrawe GOD from them, and they shall fall alone, & curse themselues; Drawe them into sinne, and thou shalt withdrawe GOD from them. There is no sinne more plausible, then wantonnes; One fornication shal drawe in another, and both shall fetch the anger of God after them; send your faireſt women into their tents, their sight shall drawe them to lust; their lust to folly;

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folly; their folly to Idolatry; and now God shal curse them for thee, vnasked. Where *Balaam* did speak well, there was neuer any Prophet spake more diuinely; where he spake ill, there was neuer any diuell spake more desperately: Ill counsell seldome succeedeth not; Good seed falls often out of the way, and roots not; but the tares neuer light amisse: This proiect of the wicked Magician, was too prosperous. The daughters of *Moab* come into the tents of Israel; and haue captiued those, whō the Amorites & Amalekites could not resist. Our first mother *Eue* bequeathed this dowry to her daughters, that they should be our helpers to sin; the weaker sex is the strōger, in this cōquest: Had the Moabites

bites sent their subtilest Counsellors, to perswade the Ismelites, to their Idol-sacrifices: they had beene repelled with scorne; but now the beauty of their women is ouer-eloquent, and successfull. That which in the first World betrayd the sonnes of GOD; hath now ensnared Gods people; It had beene happy for Israel if *Balaam* had vsed any charmes, but these. As it is the vse of God to fetch glory to himselfe out of the worst actions of Satan; so it is the guise of that euill one (through the iust permission of the Almighty) to raise aduantage to himself, from the fayrest peeces of the work-manship of God: No one means hath so much inriched hel, as beautifull faces.

All

All Idols are abominable: but this of *Baal-Peor*, was, beſides the ſuperſtition of it, beaſtlie; Neither did *Baal* euer put on a forme, of ſo much ſhame, as this; yet very Iſraelites are drawne to adore it. When luſt hath blinded the eyes, it carries a man whither it liſts; euen beyond all differences of ſinne. A man beſotted with filthy deſires, is fitte for any villany.

Sin is no leſſe crafty, then ſatan himſelfe; giue him but roome in the eye, and he will ſoone be poſſeſſed of body and ſoule. Theſe Iſraelites, firſt ſaw the faces of theſe Moabites, and Midianites: then they grew to like their preſence; from thence, to take plea-

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sure in their feasts: From their boords, they are drawne to their beddes; from their beds, to their Idols; and now they are ioyned to *Baal-Peor*, and separated from GOD. Bodily fornication is the way to spirituall: If we haue made Idols of flesh, it is iust to be giuen vp to Idols of wood, and stones. If wee haue not grace to resist the beginnings of sin, where shall wee stay? If our foot slippe into the mouth of hell, it is a miracle to stop ere wee come to the bottom.

Well might God be angry, to see his people goe a whoring in this double fornication; neither doth hee smother his wrath, but himselfe strikes with his plague, and

and biddes *Moses* strike with the sword. Hee strikes the body, and bids *Moses* strike the head. It had beene as easie for him to plague the Rulers, as the vulgar; &, one would thinke, these should bee more properly reserued; for his immediate hand; but these, hee leaues to the sword of humane authority, that he might win awe to his owne ordinances. As the sinnes of great men are exemplary, so are their punishments. Nothing procures so much credit to gouernment, as strict & impartial executions of great and noble offendors. Those whom their sins haue embased, deserue no fauor in the punishment: As God knows no honor, no royalty in matter of sinne, no more may his deputyes.

Contrarily, conniuence at the outrages of the mighty, cuts the ſinewes of any State; neither doth any thing make good lawes more contemptible, then the making difference of offenders; that ſmall ſacriledges ſhould bee puniſhed, when great ones ride in triumph. If good ordinations turne once to Spyders webs, which are broken through, by the bigger Flyes, no hand will feare to ſweepe them downe.

GOD was angry; *Moſes* and all good Iſraelites grieued; the heads hanged vppe; the people plagued: yet behold, one of the Princes of Iſrael feares not to braue God, and his Miniſters, in that ſinne, which hee ſees ſo grie-

uouſly

uously reuenged in others. I can neuer wonder enough at the impudence of this Israelite. Heere is fornication, an odious crime, and that, of an Israelite, whose name challenges holinesse; yea, of a Prince of Israel, whose practice is a rule to inferiors; and that, with a woman of Midian, with whom, euen a chaste contract had beene vnlawfull; and that, with contempt of all gouernment; & that, in the face of *Moses*, and all Israel; and that in a time of mourning, & iudgement, for that same offence. Those that haue once passed the bounds of modesty, soone grow shameleſſe in their sinnes. Whiles sin hides it selfe in corners, there is yet hope; for, where there is shame, there is a possibilitie of

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grace: but when once it dare look vpon the sunne, and send challenges to authority, the case is desperate, and ripe for iudgement.

This great Simeonite, thought hee might sinne by priuiledge; He goes, as if he said, Who dares controll mee? His nobility hath rayſed him aboue the reach of correction. Commonly, the sins of the mightie are not without presumption: and therfore their vengeance is no lesse, then their securitie; and their punishment is so much greater, as their conceit of impunity is greater. All Israel saw this bold lewdnesse of *Zimri*: but their harts, & eyes were so full of griefe, that they had not roome enough for indignation.

Phineas

Phineas lookt on with the reſt, but with other affections. When hee ſaw this defiance bidden to God; and this inſultation vpon the ſorrow of his people, that whiles they were wringing their hands, a proud miſcreant durſt out-face their humiliation, with his wicked dalliance; his heart boyles with a deſire of an holy reuenge: and now that hand, which was vſed to a cenſer, & ſacrificing knife, takes vp his Iaueline, and with one ſtroke ioyncs theſe two bodyes in their death, which were ioyned in their ſinne; and in the very flagrance of their luſt, makes a new way for their ſoules, to their own place. O noble & heroicall courage of *Phineas*! which as it was rewarded of GOD,

ſo

so is woorthy to bee admired of men. Hee doth not stand casting of scruples: Who am I to do this? The fonne of the high Priest; My place is all for peace, and mercie; It is for mee to sacrifice, and pray for the sin of the people, not to sacrifice any of the people, for their sin. My duty calls mee to appease the anger of GOD, what I may, not to reuenge the sins of men; to pray for their conuersion, not to work the confusion of any sinner: and who are these? Is not the one a great Prince in Israel, the other a Princesse of Midian? Can the death of two so famous persons goe vnreuenged? Or if it be safe, and fit, why doth my Vncle *Moses* rather shed his owne tears, then their bloud? I will mourne with

with the reſt, let them reuenge whom it concerneth. But the zeale of God hath barred out all weake deliberations; and hee holds it now both his duty, and his glory, to be an executioner of ſo ſhameleſſe a payre of offenders.

God loues this heate of zeale, in all the carriages of his ſeruants: And if it tranſport vs too far, hee pardoneth the errours of our feruencie, rather then the indifferencies of lukewarmneſſe. As theſe two were more beaſts, then any that euer he ſacrificed; ſo the ſhedding of their bloud, was the acceptableſt ſacrifice, that euer hee offred vnto GOD: for both all Iſrael is freed from the plague, & all his poſterity haue the prieſthood

hood, entayled to them, so long as the Iewes were a people. Next to our prayers, there is no better sacrifice, then the bloud of malefactors; not as it is theirs, but as it is shed by authority. Gouernors are faulty of those sinnes they punish not. There can be no better sight in any State, then to see a malefactor at the gallowes. It is not enough for vs, to stand gazing vpon the wickednesse of the times, (yea altho with teares) vnlesse wee endeuour to redresse it: especially publique persons carry not their lauelin in their hand for nought.

Euery one is ready to aske *Phineas* for his commission: and those that are willing to salue vp the act, plead

plead extraordinary instinct from God; who (no doubt) would not haue accepted, that which himselfe wrought not. But what need I runne so farre for this warrant, when I heare GOD say to *Moses*, *Hang vp all the Heads of Israel*; and *Moses* say to the vnder-Rulers, *Euery one slay his men, that are ioyned to Baal-Peor.* Euery Israelite is now made a Magistrate, for this execution; and why not *Phineas*, amongst the rest? Dooth his Priesthood exempt him from the bloud of sinners? How then doth *Samuel* heaw *Agag* in peeces? Euen those may make a carcasse, wch may not touch it. And if *Leui* got the Priesthood, by shedding the blood of Idolaters; why may it not stand with that Priesthood, to spill

ſpill the bloud of a fornicator, and Idolater? Ordinary iuſtice will beare out *Phineas* in this act. It is not for euery man to challenge this office, which this double proclamation allowed to *Phineas*. All that priuate perſons can doe, is either to lift vppe their hands to heauen, for redreſſe of ſin; or to lift vp their hands againſt the ſin, not againſt the perſon. *Who made thee a Iudge*, is a lawful queſtion, if it meet with a perſon vnwarranted.

Now the ſinne is puniſhed, the plague ceaſeth. The reuenge of God, ſets out euer after the ſinne; but if the reuenge of men (which commonly comes later) can ouertake it, GOD giues ouer the chaſe.

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chaſe. How oft hath the infliction of a leſſe puniſhment, auoyded a greater. There are none ſo good friends to the State, as courageous and impartiall miniſters of iuſtice. Theſe are the reconcilers of God, and the people, more, then the prayers of them that ſit ſtill, and do nothing.

The

The death of Moſes.

AFter many painfull, and perilous enterpriſes, now is *Moſes* drawing to his reſt. Hee hath brought his Iſraelites from Egypt, through the Sea, and wilderneſſe, within the ſight of their promiſed Land; & now himſelfe muſt take poſſeſſion of that Land, whereof Canaan was but a type. When wee haue done that wee came for, it is time for vs to be gone; This earth is onely made for action, not for fruition; The ſeruices of Gods chil-

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children ſhould be ill rewarded, if they muſt ſtay heere alwaies. Let no man thinke much, that thoſe are fetcht away which are faithfull to GOD; They ſhould not change, if it were not to their preferment. It is our folly that we would haue good men liue for euer, and account it an hard meaſure that they were. Hee that lends them to the world, owes them a better turne, then this earth can pay them. It were iniurious to wish, that goodneſſe ſhould hinder any man from glorie. So is the death of Gods Saints precious, that it is certaine.

Moſes muſt go vp to mount Nebo, and die. The time, the place, and

and euery circumstance of his dissolution, is determined. That one dies in the field, another in his bed, another in the water; one in a forraine nation, another in his owne, is fore-decreed in heauen. And, tho we heare it not vocally, yet God hath call'd euerie man, by his name, and saith; Die thou there. One man seemes to die casually; another, by an inexpected violence: both fall by a destiny; and all is set downe to vs by an eternall decree. Hee that brought vs into the world, wil cary vs out, according to his owne purposes.

Moses must ascend vp to the hil, to die. Hee receiued his charge for Israel, vpon the hill of Sinai;

And

And now hee deliuers vppe his charge, on the hill of Nebo: His brother *Aaron* dyed on one hill; hee, on another. As Christ was transfigur'd on an hill: so, was this excellent type of his; Neither doubt I, but that these hills were types to them, of that heauen, whither they were aspiring. It is the goodnes of our God, that hee will not haue his children die any where, but where they may see the Land of Promise before them; neither can they depart vvithout much comfort, to haue seene it: Contrarily, a vvicked man that looks downe, and sees hell before him, how can he choose but finde more horror in the ende of death, then in the way?

How familiarly doth *Moses* heare of his end: It is no more betwixt God, and *Moses*, but Goe vp, and die; If hee had inuited him to a meale, it could not haue beene in a more sociable compellation: No otherwise then he said to his other Prophet, Vp and eate. It is neither harsh, nor newes to Gods children, to heare, or thinke of their departure; To them death hath lost his horror, through acquaintance: Those faces which at first sight seemed ill fauoured, by oft viewing, grow out of dislike: They haue so oft thought, and resolued of the necessity, & of the issue of their dissolution, that they cannot holde it either strange, or vnwelcome: Hee that hath hadde

such

ſuch entire conuerſation vvith GOD, cannot feare to goe to him. Thoſe that knowe him not, or knowe that hee will not knowe them, no marueil if they tremble.

This is no ſmall fauour, that God warnes *Moſes* of his end: He that hadde ſo oft made *Moſes* of counſell, what hee meant to doe with Iſrael, would not now doe ought vvith himſelfe, without his knowledge. Expectation of any maime euen is a great aduantage to a wiſe heare, If the fiery chariot had fetcht away *Eliah*, vnlookt for, we ſhold haue doubted of the fauor of his tranſportation. It is a token of iudgement, to come as a theef in the night. God forewarns one

by sickness, another by age, another by his secret instincts, to prepare for their end: If our hearts be not now in a readinesse, we are worthy to be surprized.

But what is this I heare? Displeasure mixed with loue? & that to so faithfull a seruant as *Moses*? He must but see the Land of Promise, he shall not tread vpon it; because he once, long agoe, sinned in distrusting. Death, tho it were to him an entrance into glory, yet shal be also a chastisement of his infidelity: How many noble proofes had *Moses* giuen of his courage & strength of faith? How many gracious seruices had hee done to his Maister? Yet for one act of distrust, he must be gathered

red to his Fathers. All our obediences cannot beare out one ſin againſt God; How vainely ſhall we hope to make amends to God for our former trefpaſſes, by our better behauior, when *Moſes* hath this one ſin laid in his diſh after ſo many and worthy teſtimonies of his fidelity? When wee haue forgotten our ſinnes, yet GOD remembers them, and (altho not in anger, yet) he calls for our arerages. Alas, what ſhall become of them, with whom God hath tenne thouſand greater quarrels; That amongſt many millions of ſinnes, haue ſcattered ſome fewe acts of formal ſeruices? If *Moſes* muſt die the firſt death, for one fault; how ſhall they eſcape the ſecond for ſinning alwayes? Euen where God

loues, hee will not winke at sinne; and if he do not punish, yet he wil chastice: How much lesse can it stand with that eternall iustice to let wilfull sinners escape iudgement?

It might haue beene iust vvith God, to haue reserued the cause to himselfe; and in a generality, to haue tolde *Moses*, that his sin must shorten his iourney: but it is more of mercy, then iustice, that his children shall knowe why they smart; That GOD may at once both iustifie himselfe, and humble them, for their particular offences: Those to whom hee meanes vengeance, haue not the sight of their sinnes, till they be past repentance. Complaine not that God vpbraides thee with thy old

old ſins, whoſoeuer thou art: but knowe, it is an argument of loue; whereas, concealement is a fearful ſigne of a ſecret diſlike frō God.

But what was that noted ſinne vvhich deſerues this late exprobration, and ſhall carry ſo ſharpe a chaſtiſement? Iſrael murmur'd for water; God bids *Moſes* take the rod in his hand, and ſpeake to the rock to giue water; *Moſes* in ſtead of ſpeaking, and ſtriking the rock with his voyce, ſtrikes it with the rod; Heere was his ſinne; An ouer-reaching of his commiſſion; A fearefulnes and diſtruſt of the effect; The rod, hee knew, was approued for miracles; hee knew not how powerful his voice might be; therfore he did not ſpeak, but ſtrike,

ſtrike, and he ſtroke twiſe for failing; And now, after theſe many yeeres, he is ſtriken for it, of God; It is a dangerous thing in diuine matters, to goe beyond our warrant: Thoſe ſinnes which ſeeme triuiall to men, are hainous in the account of God; Any thing that ſauors of infidelity diſpleaſes him more, then ſome other crimes of morality. Yet the mouing of the rod was but a diuerſe thing from the mouing of the tongue, it was not contrary; He did not forbid the one, but hee commanded the other: This was but acroſſe the Breame, not againſt it; where ſhal they appeare whoſe whole courſes are quite contrary to the commandements of God?

Vpon

Vpon the act done, God passed the sentence of restrayning *Moses* with the rest, from the promised Land; now he performes it: Since that time, *Moses* had many fauors from God: All which could not reuerse this decreed castigation; That euerlasting rule is grounded vpon the very essence of God; I am *Iehouah*, I change not. Our purposes are as our selues, fickle, & uncertaine; His are certain, and immutable: some things which he reueales, he alters; nothing that he hath decreed. Besides the soule of *Moses* (to the glory whereof God principally intended this change) I finde him carefull of two things: His Successor, and his Body: *Moses* moues for the one; the other God

God doth, vnasked: Hee was so tender ouer the welfare of Israel, in his life; would not slaken his care, in death: Hee takes no thought for himself (for he knew how gainfull an exchange he must make,) All his care is for his charge. Some enuious natures desire to be missed, when they must goe; and wish that the weakues, or want of a successour, may be the foyle of their memory, & honor: *Moses* is in a contrary disposition; It sufficeth him not to finde contentment in his owne happinesse, vnlesse he may haue an assurance, that Israel shall prosper after him. Carnall mindes are all for themselues, and make vse of gouernment, only for their owne aduantages; But good hearts look euer to the

the future good of the Church aboue their own, againſt their own.

Moſes did well to ſhow his good affection to his people; but in his ſilence God wold haue prouided for his owne: Hee that call'd him from the sheep of *Iethro*, will not want a gouernour for his choſen, to ſucceed him; God hath fitted him, whom he will chooſe. Who can be more meet, then he whoſe name, whoſe experience, whoſe graces might ſupply, yea reuiue *Moſes* to the people? He that ſearched the Land before, was fitteſt to guide Iſrael into it; Hee that vvas indued vvith the ſpirite of GOD, was the fitteſt deputie for GOD: He that abode ſtill in the Tabernacle of Ohel-moed, as Gods

Gods attendant, was fittest to be sent forth from him, as his lieutenant: But, oh the vnsearchable counsell of the Almighty! Aged *Caleb*, and all the Princes of Israel are past ouer; and *Ioshua* the seruant of *Moses*, is chosen to succeed his maister; The eye of God is not blinded either with gifts, or with blood, or with beauty, or with strength: but as in his eternall elections, so in his temporary, hee will haue mercie, on vvhom hee will.

And well doth *Ioshua* succeed *Moses*; The very acts of God of olde were allegories: where the Law ends, there the Sauiour begins; we may see the Land of Promise in the Law; Onely Iesus the me-

mediatour of the new Teſtament can bring vs into it. So was he a ſeruant of the Law, that hee ſupplies all the defects of the Law, to vs: Hee hath taken poſſeſſion of the promiſed Land for vs; he ſhall carry vs from this Wildernes, to our reſt.

It is no ſmall happineſſe to any State, when their gouernors are choſen by worthineſs; and ſuch elections are euer from GOD; whereas the intruſions of bribery, and vniuſt fauour, or violence, as they make the common-wealth miſerable, ſo they come from him, which is the author of confuſion: Woe be to that State that ſuffers it; woe be to that perſon that workes it; for both of them haue

haue sold themselues; the one to seruitude, the other to sin.

I doe not heare *Moses* repine at Gods choise; and grudge that this scepter of his is not hereditary; but he willingly layes hands vpon his seruant, to consecrate him for his successour. *Ioshua* was a good man, yet hee had some sparks of Enuy; for when *Eldad* and *Medad* prophecied, he stomacht it; (*My Lord Moses forbid them.*) He that would not abide two of the Elders of Israel to propheeie; how would he haue allow'd his seruant to sit in his throne? What an example of meeknesse (besides all the rest) doth hee here see in this last act of his maister, who without all murmuring resignes his chaire

chaire of state to his Page? It is all one to a gratious heart, whom GOD will please to aduance: Emulation, and discontentment are the affections of carnal minds: Humilitie goes euer with regeneration; which teacheth a man to thinke (what euer honour bee put vpon others) I haue more then I am worthy of.

The same GOD that by the hands of his Angels carryed vp the soule of *Moses*, to his glory; doth also by the hand of his Angels, carry his body downe into the vally of *Moab*, to his sepulture; Those hands which had taken the Law from him, those eyes that had seene his presence, those lips

lips that had conferred so oft with him, that face that did so shine with the beames of his glory, may not be neglected, when the soule is gone: He that tooke charge of his birth, and preservation in the reeds, takes charge of his carriage out of the world: The care of GOD ceaseth not over his owne, either in death or after it: How iustly doe wee take care of the comely burials of our friends; when God himselfe gives vs this example?

If the ministery of man hadde been needfull in this graue of *Moses*; the place might haue bin known to the Israelites; but GOD purposely cõceales this treasure both from Men, and Diuels; that so he might

might both croſſe their curioſity, and preuent their ſuperſtition. If God had loued the adoration of his ſeruants reliques; Hee could neuer haue had a fitter oportunitie, for this deuotion, then in the bodie of *Moſes*. It is folly to place religion in thoſe things, vvhich God hides on purpoſe, from vs; It is not the property of the Almighty to reſtraine vs from good.

Yet, that diuine hand which lockt vp this treaſure, and kept the key of it, brought it foorth afterwards, glorious. In the tranſfiguration, this body which was hid in the valley of Moab, appeared in the hill of Tabor; that wee may knowe, theſe bodies of ours, are not loſt, but layd vp; and ſhal

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as sure be raised in glory, as they are layd downe in corruption. Wee knowe, that when hee shall appeare, wee shall also appeare with him in glory.

The end of the seuenth Booke.



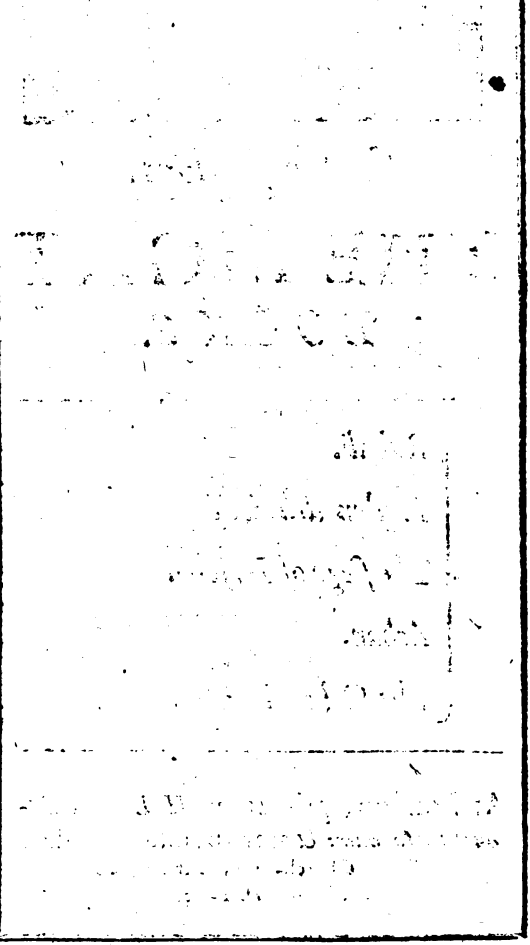
Contemplations.

THE EIGHT BOOKE.

Rahab.
Iordan diuided.
The ſiege of Iericho.
Achan.
The Gibeonites.

At London, printed by *H. L.* for *Samuel Macham:* & are to be ſold at his ſhop in Paules Church-yard, at the ſigne of the Bull-head. 1614.

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TO THE TRVLY NOBLE, AND WORTHILY HONORED Gentleman, Maister *Robert Hay*, one of the attendants of his Maiesties Bedchamber, a sincere friend of vertue, and louer of learning; *I. H.* with apprecation of all happinesse, dedicates this part of his Meditations.

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CONTEMPLATIONS.

THE EIGHT BOOKE.

RAHAB.

Iosua was one of those twelue searchers which were sent to viewe the Land of Canaan; yet now hee addresses two Spyes, for a more particular surucy: Those

Those twelue were onely to inquire of the generall condition of the people, and Land; these two, to finde out the best entrance into the next part of the Countrey, and into their greatest City. *Ioshua* himselfe was full of Gods spirit, and had the Oracle of GOD ready for his direction: yet now hee goes not to the propitiatorie for consultation, but to the spyes. Except where ordinary meanes faile vs, it is no appealing the immediat help of GOD; we may not seeke to the posterne, but where the common gate is shutte. It was promised *Ioshua*, that hee should lead Israel into the promised Land; yet he knew it was vnsafe to presume. The condition of his prouident care was included in

in that assurance of successe. Heauen is promised to vs; but not to our careleſneſſe, infidelity, diſobedience. Hee that hath ſet this bleſſed inheritance before vs, preſuppoſes our wiſedome, faith, holineſſe.

Either force, or policy, are fit to be vſed vnto Canaanites. He that would be happy in this ſpirituall warfare, muſt knowe where the ſtrength of his enemy lyeth; and muſt frame his gard, according to the others aſſault. It is a great aduantage to a Chriſtian, to know the faſhion of Satans onſets; that he may the more eaſily compoſe himſelfe to reſiſt. Many a ſoule hath miſcaried, through the ignorance of his enemie, which had not

not perished, if it had well known that the weakness of Satan stands in our faith.

The Spyes can finde no other lodging, but *Rahabs* house. Shee was a victualer by profession, and (as those persons and trades, by reason of the commonnesse of entertainement were amongst the Iewes, infamous, by name, and note) shee was *Rahab* the harlot; I will not thinke shee professed filthinesse: onely her publique trade (through the corruption of those times) hath cast vpon her this name of reproach: yea, rather will I admire her fayth, then make excuses for her calling. How many women in Israel (now *Miriam* was dead) haue giuen such

proofes

proofes of their knowledge, and faith? How noble is that confession, which shee makes of the power and truth of GOD? Yea, I see heere, not onely a disciple of GOD, but a Prophetesse. Or, if shee had once been publique, as her house was; now she is a chaste and worthy conuert; and so approued her selfe for honest, and wise behauior, that she is thought worthy to be the great grandmother of *Dauids* Father: and the holy line of the *Messias*, is not ashamed to admitte her into that happie pede-gree. The mercy of our GOD dooth not measure vs, by what wee were; It would bee wide with the best of vs, if the eye of God should looke backward to our former estate;

There

there hee ſhould ſee *Abraham* an Idolater; *Paul* a perſecutor; *Manaſſes* a necromancer; *Mary Magdalen* a curtizan; and the beſt, vile enough to be aſhamed of himſelfe. Who can deſpaire of mercy, that ſees euen *Rahab* fetcht into the bloud of Iſrael, and line of Chriſt?

If *Rahab* had receiued theſe Spyes, but as vnknown paſſengers, with reſpect to their mony, and not to their errand, it had been no prayſe: for in ſuch caſes, the thanke is rather to the gueſt, then to the hoſt: but now, ſhee knew their purpoſe; ſhee knew that the harbor of them, was the danger of her owne life: and yet, ſhee hazards this entertainement.

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Either faith or friendship, are neuer tryed, but in extremities. To shew countenance to the messengers of God, whiles the publique face of the State smiles vpō them, is but a curtesie of course; but to hide our own liues, in theirs, when they are persecuted, is an act, that lookes for a reward. These times need not our fauour; we knowe not what may come: Alas! how likely is it they wold shelter them in danger, which respect them not in prosperity?

All intelligences of State come first to the Court; It most concernes Princes to harken after the affayres of each other. If this poore In-holder knew of the Sea dryed vp before Israel, and of the discom-

discomfiture of *Og* & *Sehon*. Surely this rumor was stale with the King of Iericho; he had heard it, and feared. And yet, instead of sending Ambassadors for peace, he sends Pursuivants for the spies. The spirit of *Rahab* melted with that fame report, wherewith the King of Iericho was hardened. All make not one use of the most sure gestes of the proceedings of GOD.

The King sends to search, what shee knew; shee had not hidde them, if shee had not known their errand. I know not whether first to wonder at the gracious protection of God for the spyes; or at the strong faith, which he had wrought in the heart of a weak woman, two strangers,

strangers, Israelites, Spyes; and noted for all these, in a forraine, yea an hostile Land, haue a safe harbour prouided this, euen amongst their enemies, In Iericho, at the very Court-gate, against the proclamation of a King, against the indeuours of the people. Where cannot the GOD of heauen either finde, or rayse vp friends to his owne causes, and seruants?

Who could haue hoped for such faith in *Rahab*? which contemned her life for the present, that shee might saue it for the future; neglected her own King and Country for strangers, which shee neuer saw, and more feared the destruction of that Citie, before it knew that it had

had an aduersary; then the displeasure of her King, in the mortall reuenge of that, which he would haue accounted trechery. She brings them vp to the roofe of her house, and hides them with stalks of Flax: That plant which was made to hide the body, from nakednesse and shame, now, is vsed to hide the spyes from death. Neuer could these stalks haue beene improued so well with all her huswifry, after they were bruised, as now before they were fitted to her wheele: Of these she hath wouen an euerlasting web, both of life and propagation. And now her tongue hides them no lesse, then her hand: her charitie was good, her excuse was not good. *Euill may not bee done, that good may*

may come of it; wee may doe any thing but sinne, for promoting a good cause? And if not in so main occasions; how shall God take it, that wee are not dainty of falsehoods in tryfles?

No man will looke that these Spies could take any sound sleep, in these beds of stalks; It is enough for them that they liue, though they rest not. And now, when they heare *Rahab* comming vp the stayres, doubtlesse they looked for an executioner: but behold, shee comes vp with a message better then their sleepe; adding to their protection, aduise for their future safety; whereto shee makes way by a faithful report of Gods former wonders, and the

present disposition of her people, and by wise capitulations for the life, & security of her families. The newes of Gods miraculous proceedings for Israel, haue made her resolue of their successe, and the ruines of Iericho. Then onely doe we make a right vse of the works of God, whē by his iudgements vpon others, wee are warned to auoyde our owne. Hee intends his acts for precedents of iustice.

The parents, and brethren of *Rahab* take their rest; They are not troubled with the feare and care of the successe of Israel; but securely goe with the current of the present condition: Shee watches for them all, and breakes her mid-

midnight sleepe, to preuent their last. One wise and faithfull person does well in an house; where all are careless, there is no comfort, but in perishing together, It had bin an ill nature in *Rahab*, if shee had been content to be saued alone; that her loue might bee a match to her faith, shee couenants for all her family; and so returnes life to those, of whom shee receiued it. Both the bond of nature, and of grace, will draw all ours, to the participation of the same good, with our selues.

It had bin neuer the better for the Spies, if after this nights lodging, they had beene turned out of doores to the hazard of the way: For so the pursuers had

light vpon thē, & preuented their returne with their death. *Rahabs* counsel therefore was better then her harbor; which sent them (no doubt, with victualls in their hands) to seek safety in the mountaines, till the heat of that search were past. He that hath giuen vs charge of our liues, will not suffer vs to cast them vpon wilful aduentures: Had not these Spyes hid themselues in those desert hills, Israel had wanted directors for their enterprises. There is nothing more expedient for the Church, then that some of Gods faithfull messengers should withdraw themselues, and giue way to persecutions. Courage in those that must die, is not a greater aduantage to the Gospell, then a prudent

prudent retyring of those, which may suruiue, to maintaine & propagate it.

It was a iust & resonable transaction betwixt them; that her life should be saued by them, which had saued theirs; They owe no lesse to her, to whom they were not so much guests, as prisoners: And now they passe, not their promise onely, but their oath. They were strangers to *Rahab*, and for ought shee knew, might haue been godlesse: yet she dares trust her life, vpon their oath. So sacred and inviolable hath this bond euer beene, that an heathen vvoman thought her selfe secure, vpon the oath of an Israelite.

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Neither is shee more confident of their oath taken, then they are carefull both of taking, and performing it. So farre are they from desiring to salue vp any breach of promise, by equiuocation, that they explaine all conditions; and would preuent all possibilities of violation. All *Rahabs* familie, must be gathered into her house; and that redde cord, which was an instrument of their deliuerie, must be a signe of hers. Behold, this is the sauing colour: The destroying Angel sees the doore cheekes of the Israelites sprinkled with redde, and passes them ouer. The Warriours of Israel see the window of *Rahab* dyed with redde, and saue her familie, from the common destruction.

If

In our soules haue this tincture of the precious blood of our Sauiour, vpon our doores, or windowes, wee are safe.

But if any one of the brethren of *Rahab*, shall flye from this redde flagge, and roue about the Citie, and not containe himselfe vnder that roofe, which hid the Spyes, it is in vaine for him to tell the auengers, that he is *Rahabs* brother: That title will not saue him, in the streete; within doores it will. If wee will vvander out of the limits, that GOD hath sette vs, wee cast our selues out of his protection; wee cannot challenge the benefit of his gracious preseruation, & our most precious redemption, when

when we fly out, into the by-waies of our owne hearts; Not for innocence, but for safety and harbour, the Church is that house of *Rahab*, which is saued, when all Iericho shall perish. Whiles wee keepe vs in the lists thereof, wee cannot miscary, through mis-opinion: but when once we run out of it, let vs looke for iudgement from GOD, and error in our owne iudgement.

Iordan



Iordan diuided.

THe two Spyes returned, with newes of the victory that should be. I do not hear them say, The Land is vnpeopled; or the people are vnfurnished vvith armes; vnskilfull of the discipline of warre; but, (*They faint because of vs, therefore their Land is ours.*) Either successe, or discomfiture, begins euer at the hart. A mans inward disposition dooth more then presage the euent. As a man rayses vp his owne heart, before his

his fall; and depresses it, before his glory: so God rayses it vp, before his exaltation; and casts it downe, before his ruine. It is no otherwise, in our spirituall conflicts: If Satan see vs once faint, he giues himselfe the day. There is no way to safety, but that our harts be the last that shall yield. That vvhich the heathens attributed to Fortune, we may iustlie to the hand of GOD; That he spareth those that are forward. All the ground that we lose, is giuen to our aduersaries.

This newes is brought but ouer night; *Ioshua* is on his way by morning, and preuents the sunne for hast. Delayes, whether in the businesse of God, or our owne, are hate-

hatefull and preiudicall: Many a one loses the Land of Promise, by lingring: if wee neglect Gods time, it is not with him, to crosse vs in ours.

Iosua hastens till hee haue brought Israel to the verge of the promised Land. Nothing parts thē now, but the riuer of Iordan. There hee stayes a time; that the Israelites might feed themselues a while, with the sight of that, which they shold afterwards inioy. That which they had bin foretie yeers in seeking, may not be seized vpon, too suddenly: God loues to giue vs coales, & heats in our desires; and will so allay our ioyes, that their fruition hurt vs not. Hee knowes, that as it is in meates,

the

the long forbearance whereof causes a surfet, when we come to full-feed: so it fares in the contemners of the mind; therefore hee feeds vs, not with the dish, but with the spoone; and will haue vs, neither cloyed, nor famished. If the mercie of GOD haue brought vs within sight of heauen, let vs be content to pause a-while, and and vpon the banks of Iordan, fit our soules for our entrance.

Now that Israel is brought to the brimme of Canaan, the clowd is vanished, which ledde them all the way: And as soone as they haue but crossed Iordan, the Manna ceaseth, which nourisht them all the way. The clowd & Manna, were for their passage, not

not for their reſt; for the Wilderneſſe, not for Canaan. It were as eaſie for GOD to worke miracles alwayes; but hee knowes, that cuſtome were the way to make them no miracles. He goes by-waies, but till he haue brought vs into the rode; and then, hee referres vs to his ordinarie proceedings. That Iſraelite ſhould haue been very fooliſh, that would ſtill haue ſaid; I will not ſtirre, till I ſee the clowd; I will not eat, vnleſſe I may haue that food of Angels. Wherefore ſerues the Ark, but for their direction? Wherefore ſerues the Wheat of Canaan, but for bread? So fond is that Chriſtian, that will ſtill depend vpon expectation of miracles, after the fulneſſe of Gods king-

kingdome. If God beare vs in his armes, when we are children, yet when we are well growne, he looks we should go on our owne feet: it is enough, that hee vpholds vs, tho hee carry vs not.

He that hitherto had gone before them in the clowd, doth now goe before them, in the Ark; the same guide, in two diuerse signes of his presence. The clowd was for *Moses*, the Arke for *Iosuas* time: the clowd was fit for *Moses*; the Law offred vs Christ, but enwrapped in many obscurities. If he were seene in the clowd, hee was heard from the couer of the Arke. Why was it the Ark of the Testimonie, but because it witnessed both his presence, & loue?

And

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And within it, were his Word, the Law; and his Sacrament, the Manna. Who can wish a better guide, then the God of heauen, in his word, and Sacraments? Who can know the way into the Land of Promise, so well, as hee that owes it? And what meanes can better direct vs thither, then those of his institution?

That Arke which before was as the heart, is now as the head: It was in the midst of Israel, whiles they camped in the desert; now when the cloud is remooued, it is in the front of the Army; That as before they depended vpon it for life, so now, they should for direction. It must go before them, on the shoulders of the sonnes of *Leui*;

Leui; they must follow it, but within sight, not within breathing. The Leuites may not touch the Ark, but onely the barres: The Israelites may not approach neerer then a thousand pases to it. What awfull respects doth GOD require to bee giuen vnto the testimonies of his presence? *Vzzah* payd deere for touching it; the men of Bethshemesh, for looking into it. It is a dangerous thing to bee too bold with the ordinances of GOD. Tho the Israelites were sanctified, yet they might not come neere either the mount of Sinai, when the law was deliuered; or the Ark of the couenant, wherein the law was written. How fearfull shall their estate be, that come with vnhallowed harts

hearts and hands to the word of the Gospell, and the true Manna of the Euangelicall Sacrament? As we vse to say of the Court and of fire; so may we of these diuine institutions, we freeze if wee be farre off from them; and if we be more neere then befits vs, wee burne. Vnder the Law, we might looke at Christ aloof; now vnder the Gospell, we may come neare him. He calls vs to him; yea hee enters into vs.

Neither was it onely for reuerence, that the Arke must be not stumbled at, but wayted on, a far; but also for conuenience, both of sight, and passage: Those things that are neare vs, tho they be lesse, fill our eye; Neither could so ma-

ny thousand eyes see the same obiect, vpon a lauell, but by distance: it would not content God, that one Israelite should tell another, Now the Arke goes, now it turnes, now it stands; but hee would haue euery one his owne witnesse. What can bee so comfortable to a good heart, as to see the pledges of GODs presence and fauour? To heare of the louing kindnesses of God, is pleasant; but to behold, and feele the euidences of his mercy, is vnspeakably delectable. Hence the Saints of GOD, not contenting themselues with faith, haue still prayd for sight, and fruition, and mourned when they haue wanted it. What an happy prospect hath GOD set before vs of Christ

Iesus

Iesus crucified before vs, and offred vnto vs?

Ere God will worke a miracle before Israel, they haue charge to be sanctified. There is an holines required, to make vs either patients, or beholders of the great works of God: how much more when wee should be actors in his sacred seruices? There is more vse of sanctification, when we must present something to God, then when he must do ought to vs.

The same power that diuided the red Sea before *Moses*, diuides Iordan before *Ioshua*; that they might see the Arke no lesse effectuall, then the cloud; and the hand of GOD, as present with

Ioshua, to bring them into Canaan, as it was with *Moses*, to bring them out of Egypt: The bearers of the Arke hadde neede bee faithfull; they must first set their foote into the streames of Iordan, and beleeue that it will giue waie; The same faith that leddе *Peter* vppon the vvater, must carrie them into it. There can be no Christian without beleefe in GOD; but those that are neare to GOD, in his immediate seruices, must goe before others no lesse in beleeuing, then they doe in example.

The vvaters knowe their maker: That Iordan, vvhich flowed vvith full streams, when Christ went

went into it, to bee baptized; now giues way, vvhen the same GOD must passe through it in stare: Then there was vse of his water, now of his sand. I hear of no newes of any rodde to strike the vvaters; the presence of the Arke of the Lord GOD, the Lord of all the World, is signe enough to these vvaues; vvhich now, as if a sinew were broken, runs backe to both issues, and dare not so much, as wet the feet of the Priests, that bore it. What ayleth thee O Sea, that thou fledst, and thou Iordan that thou wert driuen back? ye mountaines that yee leaped like rams, and ye little hills like lambs? The earth trembled at the presence of the Lord, at the presence of the

God of *Iacob*. How obseruant are all the creatures to the God that made them? How glorious a GOD doe we serue; whom all the powers of the heauens and Elements are willinglie subiect vnto; and gladlie take that nature which hee pleases to giue them? Hee could haue made Iordan like some solide pauement of crystall, for the Israelites feet to haue trode vppon; but this worke had not beene so magnificent. Euery strong frost congeales the water, in a naturall course: but for the riuer to stand still, and runne on heapes, and to be made a liquid wall for the passage of Gods people, is, for nature to runne out of it selfe, to do homage to her Creator. Now

must

must the Israelites needs thinke; How can the Canaanites stand out against vs, when the Seas and riuers giue vs way? With what ioy did they now trample vpon the drie channell of Iordan, whiles they might see the drie deserts ouercome, the promised Land before them; the very waters so glad of them, that they ranne backe to welcome them into Canaan? The passages into our promised Land are troublesome and perilous; and, euen at last, offer themselues to vs the maine hinderances of our saluation; which, after all our hopes, threaten to defeat vs: for what will it mayle vs to haue passed a Wildernesse, if the waues of Iordan should swallow

vs

ys vppe; But the same hand that hath made the waie hard, hath made it sure. Hee that made the Wildernesse comfortable, will make Iordan dry; hee will maister all difficulties for vs: and those things, vvhich vvee most feared, will be make most soueraine, and beneficiall to vs. O GOD, as wee haue trusted thee with the beginning, so vvill wee vvith the finishing of our glorie. Faithfull art thou that hast promised, vvhich wilt also doe it.

Hee that ledde them about in fortie yeers iourney, through the Wildernesse, yet now leades them the nearest cut to Iericho;

Hee

Hee will not so much, as seeke for a ford for their passage; but diuides the waters. What a sight was this to their heathen aduersaries, to see the waters make both a lane, and a wall for Israell? Their heartes could not choose, but bee broken, to see the streames broken off for a waie to their enemies. I doe not see *Iosua* hasting through this channell, as if hee feared, least the tide of Iordan should returne; but as knowing that watery wall stronger, then the walls of Iericho, hee pases slowlie: And least this miracle should passe away with themselues, hee commaunds twelue stones to be taken out of the channell of Iordan, by twelue selected men,

from

from euery Tribe; which shall be pitched in Gilgal; and twelue other stones, to be set in the midst of Iordan, where the feet of the Priests had stood, with the Arke; That so both land & water might testifie the miraculous way of Israel, whiles it should be saide of the one; These stones were fetcht out of the pauement of Iordan; of the other, There did the Arke rest whiles wee walked dry-shod, through the deepes of Iordan: Of the one, Iordan was once as dry as this Gilgal; Of the other, Those waues which drowne these stones, had so drowned vs, if the power of the Almighty had not restrained them. Many a great worke had God done for Israel, which was now forgotten: *Ioshua* therfore

fore will haue Monuments of GODs mercy, that future Ages might be both witnesses, and applauders of the great works of their GOD.

The

The Siege of Iericho.

Iosua begins his wars with the Circumcision and Passeouer; He knew that the way to keep the blood of his people from shedding; was to let out that paganish blood of their vncircumcisiō. The person must be in fauour, ere the worke can hope to prosper: His predecessor *Moses* had like to haue beene slaine for neglect of this Sacrament, when hee went to call the people out of Egypt: he iustly feares his owne safety, if now

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now hee omit it, when they are brought into Canaan: wee haue no right of inheritance in the ſpirituall Canaan, the Church of God, till wee haue receiued the Sacrament of our matriculation: So ſoone as our couenants are renued with our Creator, wee may well looke for the viſion of God, for the aſſurance of victory.

What ſure worke did the King of Iericho thinke hee had made! he blocked vp the paſſages, barred vppe the gates, defended the walls, and did enough to keepe out a common enemy: If wee could doe but this to our ſpirituall aduerſaries, it were as impoſſible for vs to be ſurpriſed, as for Iericho to be ſafe. Me thinkes I

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see how they called their councell of warre; debated of all meanes of defence; gathered their forces, trained their soldiours, set strong gards to the gates, and walls; and now would perswade one another, that vnlesse Israel could fly into their city, the siege was vaine. Vaine worldlings think their rampires and Barricadoes can keepe out the vengeance of God; Their blindnesse suffers them to looke no further then the meanes: The supreme hand of the Almighty comes not within the compasse of their feares. Euery carnall heart is a Iericho shut vp; GOD sets downe before it, and displayes mercy and iudgement, in sight of the walls thereof; It hardens it selfe in a wilfull securitie; and saith,

ſaith, *Tuſh, I ſhall neuer bee moo-ued.*

Yet their courage & fear fight together within their walls, within their boſoms: Their courage tells them of their owne ſtrength; their feare ſuggeſts the miraculous ſucceſſe of this (as they could not but thinke) inchanted generation; and now whiles they haue ſhut out their enemy, they haue ſhut in their owne terrour. The moſt ſecure hart in the world hath ſome flaſhes of feare; for it cannot but ſometimes looke out of it ſelfe, and ſee what it would not. *Rahab* had notified that their hearts fainted: and yet now, their faces bewray nothing but reſolution. I knowe not whether the heart,

heart, or the face of an hypocrite be more false; and as each of them seeks to beguile the other, so both of them agree to deceive the beholders: In the midst of laughter, their heart is heavy; who would not think him merry that laughs? Yet their rejoycing is but in the face: who would not thinke a blasphemer, or prophane man resolutely cardelle? If thou hadst a window into his heart, thou shouldst see him tormented with horrors of conscience.

Now the Israelites see those walled cities, & towers whose height was reported to reach to heaven; the fame whereof had so affrighted them; ere they saw them, and were ready doubtlesse to say, in their

their diſtruſt, which way ſhall wee ſcale theſe inuincible fortifications? what ladders, what engines ſhall wee vſe to ſo great a worke? GOD preuents their infidelity; *Beholde I haue giuen Iericho into thine hand.* If their walls had their foundations laid in the center of the earth; If the battlements had beene ſo high built, that an Egle could not ſoare ouer them; this is enough, *I haue giuen it thee*: For, on whoſe earth haue they raiſed theſe caſtles? Out of whoſe treaſure did they digge thoſe piles of ſtone? Whence had they their ſtrength, and time to build? Can not he that gaue, recall his owne? O yee fooles of Iericho; what if your walls bee ſtrong, your men valiant, your leaders skilfull, your

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King wiſe; when God hath ſaid, *I haue giuen thee the City*: What can ſwords or ſpeares doe againſt the Lord of hoſtes? Without him meanes can doe nothing: how much leſſe againſt him? How vain and idle is that reckoning, wherein God is left out? Had the captaine of the Lords hoſt drawne his ſword for Iericho, the gates might haue beene opened; Iſrael could no more haue entred, then they can now bee kept from entring, when the walls were ſalne. What courſes ſoeuer wee take for our ſafety, it is good making GOD of our ſide: Neither men, nor diuels can hurt vs againſt him; neither men nor Angels can ſecure vs from him.

There

There was neuer ſo ſtrange a ſiege as this of Iericho: Heere vvas no mount raiſed, no ſword drawen, no engine planted, no pioners vndermining; Here were trumpets ſounded, but no enemy ſeene; Heere were armed men, but no ſtroke giuen: They muſt walke and not fight; ſeuen ſeuerall dayes muſt they paſe about the walles, which they may not once looke ouer, to ſee what was within. Doubtleſſe theſe inhabitants of Iericho made themſelues merry with this ſight: When they had ſtood ſixe dayes vppon their walles, and beheld none but a walking enemy; vvhat (ſaie they) could Iſrael find no walk to breath them with, but about our

walls? Haue they not traueled enough in their forty yeeres pilgrimage, but they must stretch their limmes in this circle? surely if their eies were engines, our walls could not stand: wee see they are good foot-men; but when shall we trie their hands? What, doo these vaine men thinke Iericho will be wonne with looking at? Or, doe they onely come to count how many paces it is about our City? If this bee their manner of siege, wee shall haue no great cause to feare the sword of Israel. Wicked men thinke GOD in iest, when hee is preparing for their iudgement. The Almighty hath waies and counsells of his owne; vtterlie vnlike to ours: which because our reason cannot reach, we are ready

ready to condemne of fooliſhneſſe and impoſſibilitie. With vs, there is no way to victorie but fighting; and the ſtrongeſt carryes the ſpoile: GOD can giue victory to the feet, as well as to the hands; and, when hee will, makes weakneſſe no diſaduantage. What ſhould we doe but follow GOD through byewayes, and knowe, that he will in ſpight of nature lead vs to our ende?

All the men of war muſt compaſſe the City; yet it was not the preſence of the great warriours of Iſrael that threw downe the walls of Iericho. Thoſe foundations were not ſo ſlightly laide; as that they could not indure ey-

ther a looke, or a march, or a batterie: It was the Ark of God vvhose presence demolished the walles of that wicked Citie. The same power that droue backe the waters of Iordan before, and afterwardes laide Dagon on the floore, cast downe all those forts. The Priests beare on their shoulders that mighty engine of God, before which those walles, if they had been of molten brasse, could not stand. Those spirituall wickednesses, yea those gates of hell, vvhich to nature are vtterlie inuincible, by the power of the worde of GOD (which hee hath committed to the carriage of his weake seruants) are ouerthrowne, and triumphed ouer. Thy Arke, O GOD, hath beene

beene long amongſt vs; howe is it that the walles of our corruptions ſtand ſtill vnruined. It hath gone before vs; his Prieſts haue carryed it, wee haue not followed it, our hearts haue not attended vppon it; and therefore, how mighty ſoeuer it is in it ſelfe; yet to vs, it hath not beene ſo powerfull, as it vvould.

Seuen dayes together they walkt this round; They made this therfore their Sabaoth-daies iourny; and who knowes whether the laſt, and longeſt walke, which brought victory to Iſrael, were not on this day? Not long before an Iſraelit is ſtoned to death, for but gathering a few ſticks, that

that daie: Nowe all the hoſt of Iſrael muſt walke about the walls of a large and populous City, and yet doe not violate the day. Gods precept is the rule of the iuſtice, and holines of all our actions: Or was it, for that reuenge vpon Gods enemies is an holy worke, and ſuch, as God vouchſafes to priuiledge with his owne day? Or, becauſe when wee haue vndertaken the exploits of God, hee vvill abide no intermiſſion, till wee haue fulfilled them; Hee allowes vs to breathe, not to breake off, till wee haue finiſhed.

It had beene as eaſie for God, to haue giuen this ſucceſſe to their firſt daies walke, yea to their firſt

firſt paſe, or their firſt ſight of Iericho; yet hee will not giue it, vntill the end of their ſeuen daies toyle: It is the pleaſure of God to holde vs both in worke, and in exeectation; And though hee require our continuall indeuours for the ſubduing of our corruptions, during the ſixe dayes of our life, yet wee ſhall neuer find it perfectly effected, till the verie euening of our laſt day: In the meane time, it muſt content vs, that wee are in our vvalke, and that theſe walles cannot ſtand, vvhen wee come to the meaſure, and number of our perfection. A good heart grones vnder the ſenſe of his infirmities, faine vvould bee rid of them, and ſtriues and prayes; but when hee

hee hath all done ; vntill the ende of the ſeuenth day, it cannot be : If a ſtone or two mouldder off from theſe walles, in the meane time, that is all ; but the foundations will not bee remooued, till then.

When wee heare of ſo great a deſigne as the miraculous winning of a mightie Cittie, who vvould not looke for ſome glorious meanes to worke it? when vvee heare that the Arke of GOD muſt beſiege Iericho, vvho would not looke for ſome royall equipage? But beholde heere, ſeuen Prieſts muſt goe before it, with ſeuen trumpets of rammes hornes. The Iſraelites had trumpets of ſiluer, vvhich GOD

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GOD had appointed for the vse of assembling, and dissoluing the Congregation, for warre, and for peace. Now I doe not heare them called for; but in steade thereof, Trumpets of rams hornes; base for the matter, and not loud for sound; the shortnesse and equall measure of those instruments could not afford, either shrilnes of noyse, or variety. How meane and homely are those meanes vvhich GOD commonly vses in the most glorious workes? No doubt, the Citizens of Iericho, answered this dull alarum of theirs, from their walles, vvith other instruments of lowder report, and more martiall ostentation; and the vulgar Israelites thought; vvee haue

as

as clear, and as costly trumpets as theirs; yet no man dares offer to sound the better, when the worse are commaunded: If wee finde the ordinances of GOD poore and weake; let it content vs that they are of his owne choosing, and such as whereby he will so much more honour himselfe, as they in themselues are more inglorious: not the outside, but the efficacy is it, that God cares for.

No ramme of iron could haue beene so forceable for battery, as these rams-hornes: For when they sounded long, and were seconded vvith the shout of the Israelites, all the walles of Iericho fell downe at once: They made

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made the heauen ring vvith their ſhout: but the ruine of thoſe walles drowned their voice, and gaue a pleaſant kinde of horrour to the Iſraelites: The earth ſhooke vnder them, with the fall; but the hearts of the inhabitants ſhooke yet more: many of them doubtleſſe were ſlaine with thoſe walles, wherein they had truſted: A man might ſee death in the faces of all the reſt, that remayned; who now being halfe dead vvith aſtoniſhment, expected the other halfe from the ſword of their enemies; They had now, neither meanes, nor will to reſiſt; for if onely one breach hadde beene made (as it vſes in other ſieges) for the entrance of the enemie; perhaps

haps new ſupplies of defendants might haue made it vp with their carcaſſes: but now, that at once, Iericho is turned to a plaine fielde, euerie Iſraelite vvithout reſiſtance might runne to the next bootie; and the throats of their enemies ſeemed to inuite their ſwordes, to a diſpatch.

If but one Iſraelite had knockt at the gates of Iericho, it might haue beene thought their hand had helped to the victory: Now, that GOD may haue all the glorie, without the ſhow of any riuall, yea of any meanes, they doe but walke and ſhout, and the walles giue way. Hee cannot abide to part vvith any honour,

nour, from himſelfe: As hee dooth all things, ſo hee would be acknowledged.

They ſhout all at once. It is the preſence of Gods Arke and our conioyned prayers, that are effectuall to the beating downe of wickedneſſe. They may not ſhout till they be bidden. If wee will be vnſeaſonable in our good actions, wee may hurt, and not benefit our ſelues.

Euerie liuing thing in Iericho, man, woman, childe, cattel, muſt dy: Our follie would thinke this mercileſſe; but there can bee no mercy in iniuſtice; and nothing but iniuſtice, in not fulfilling the charge of GOD: The

The death of malefactors, the condemnation of wicked men, seeme harsh to vs; but wee must learne of GOD, that there is a punishing mercy. Cursed be that mercy, that oppose the GOD of mercy.

Yet was not *Iosua* so intent vpon the slaughter, as not to be mindfull of Gods part, and *Rahabs*: First, he giues charge (vnder a curse) of reseruing all the treasure for God; Then of preseruing the family of *Rahab*. Those two Spyes, that receiued life from her, now returne it to her, and hers: They call at the window with the red cord; and send vp newes of life to her, the same way which they receiued theirs:

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theirs. Her houſe is no part of Iericho; neither may fire be ſette to any building of that Citie, till *Rahab* & her family be ſet ſafe without the hoſt. The actions of our faith and charitie will be ſure to pay vs, if late, yet ſurely. Now *Rahab* findes what it is to belieue GOD; whiles out of an impure idolatrous Citie, ſhe is tranſplanted into the Church of God, and made a mother of a royall, and holy poſteritie.

Achan.

WHen the walls of Iericho were fallen, *Ioshua* charged the Israelites but with two precepts; Of sparing *Rahabs* house; and of abstaining frō that treasure, which was anathematized to GOD; & one of them is broken: As in the entrance to Paradise, but one tree was forbidden, and that was eaten of. GOD hath prouided for our weakneſſe in the paucitie of commaunds: but our innocencie stands not so much in hauing few precepts,

precepts, as in keeping those wee haue. So much more guiltie are wee in the breach of one, as we are more fauoured in the number.

They needed no commaund to spare no liuing thing in Iericho: but to spare the treasure, no commaund was enough. Impartialitie of execution is easier to performe, then contempt of these worldly things; becaufe wee are more prone to couet for our selues, then to pitty others. Had *Ioshua* bidden to saue the men, & diuide the treasure, his charge had been more plausible, then now to kill the men, and saue the treasure: or, if they must kill, earthly mindes would more gladly shed their enemies bloud, for a

booty, then out of obedience, for the glory of their Maker. But now, it is good reason, since God threw downe those walls, and not they; that both the bloud of that wicked Citie should be spilt to him, not to their owne reuenge; and that the treasure should bee reserued for his vse, not for theirs. VVho but a miscreant can grudge, that GOD should serue himselfe of his owne? I cannot blame the rest of Israel, if they were well pleased with these conditions; onely one *Achan*, troubles the peace, and his sinne is imputed to Israel: the innocence of so many thousand Israelites, is not so forceable to excuse his one sinne, as his one sinne is to taint all Israel.

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A lewd man is a pernicious creature: That hee damnes his owne soule, is the least part of his mischiefe; hee commonlie drawes vengeance vpon a thousand, either by the desert of his sinne, or by the infection. VVho vvould not haue hoped, that the same GOD, vvhich for tenne righteous men would haue spared fiue vvicked Cities, should not haue been content to drovvne one sinne, in the obedience of so many righteous? But so venomous is sinne, (especiallie, vvhen it lights among GODs people) that one dramme of it is able to infect the whole mass of Israel.

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Oh righteous people of Israel, that had but one *Achan*! How had their late circumcision cut away the vncleane foreskin of their disobedience? How had the blood of their Paschall Lambe scoured their soules from couetous desires? The world was well mended with them, since their stubburne murmurings, in the desert. Since the death of *Moses*, and the gouernment of *Iosua*, I doe not finde them in any disorder. After that the Law hath brought vs vnder the conduct of the true *Iesus*, our sinnes are more rare, and our liues more conscionable. Whiles we are vnder the Law, wee do not so keepe it, as when wee are deliuered from it: our Christian freedome, is more holy then our seruitude.

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uitude. Then haue the Sacraments of God their due effect, when their receit purgeth vs from our old sinnes, and makes our conuersation cleane, and spirituall.

Little did *Iosua* know that there was any sacriledge committed by Israel: that sinne is not halfe cunning enough, that hath not learned secrecy. *Iosua* was a vigilant Leader, yet some sins will escape him: Onely that eye which is euery where, findes vs out in our close wickednesse. It is no blame to authority, that some sinnes are secretly committed: The holiest congregation, or family, may be blemisht with some malefactors: It is iust blame, that open sinnes are not punished; we shall wrong go-

gouernment, if wee ſhall expect the reach of it ſhould be infinite. Hee therefore, which if hee had knowne the offence, would haue ſent vp prayers, and teares to GOD, now ſends Spyes for a further diſcouery of Ai; They returne, with newes of the weakneſſe of their aduerſaries: and (as contemning their paucitie) perſwade *Ioſhua*, that a wing of Iſrael is enough to ouerſhadow this Citie of Ai. The Iſraelites were ſo fleſhed with their former victorie, that now they think no walls, or men can ſtand before them. Good ſucceſſe liſts vppe the heart with too much confidence; and whiles it diſſwades men from doing their beſt, oft-times diſappoynts them.

With

With God, the meanes can neuer be too weake; without him, neuer ſtrong enough.

It is not good to contemne an impotent enemy. In this ſecond battell the Iſraelites are beaten: It was not the fewneſs of their aſſaylants that ouerthrew them, but the ſin that lay lurking at home. If all the hoſt of Iſrael, had fette vpon this poore village of Ai, they had beene all equally diſcomfited: the wedge of *Achan* did more fight againſt them, then all the ſwords of the Canaanites. The victories of GOD go not by ſtrength, but by innocence.

Doubtleſſe theſe men of Ai, inſulted in this foyle of Iſrael, and ſaid;

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ſaid; Loe theſe are the men, from whoſe preſence the waters of Iordan ran back, now they run as faſt away from ours: Theſe are they, before whom the walls of Iericho fell downe; now they are fallen as faſt before vs; & all their neighbours tooke heart from this victory. Wherein I doubt not, but beſides the puniſhment of Iſraels ſin, God intended the further obduration of the Canaanites; Like as ſome skilfull player loſes on purpoſe, at the beginning of the game, to draw on the more abetments. The newes of their ouerthrow ſpred as far as the fame of their ſpeed; and euery Cittie of Canaan could ſay, Why not wee, as well as Ai?

But

But good *Iosua*, that succeeded *Moses*, no lesse in the care of Gods glory, then in his gouernment, is much dejected with this euent. Hee rends his clothes, falls on his face, casts dust vpon his head, and (as if he had learned of his Maister, how to expostulate with GOD) sayes, *What wilt thou doe to thy mighty Name?*

That *Iosua* might see, GOD tooke no pleasure to let the Israelites lie dead vpon the earth, before their enemies; himselfe is taxed, for but lying all day, vpon his face, before the Arke. All his expostulations are answered in one word, *Get thee vp, Israel hath sinned.* I doe not heare God say, Ly still, and mourne for the sinne of Israel.

Israel. It is to no purpose to pray against punishment, while the sin continues. And though GOD loues to be sued to; yet hee holds our requests vnseasonable, till there be care had of satisfaction. When we haue risen, and redressed sinne, then may we fall down for pardon.

Victorie is in the free hand of God, to dispose where hee will; and no man can marueil that the dice of Warre run ouer with hazard, on both sides: so as GOD needed not to haue giuen any other reason of this discomfiture of Israel, but his owne pleasure: yet *Iosua* must now know, that Israel, which before preuailed for their faith, is beaten for their sin. When we

we are crossed in iust, and holie quarrells, we may well think there is some secret euil vnrepented of, which GOD would punish in vs; which, tho we see not, yet hee so hates, that he will rather be wanting to his owne cause, then not reuenge it. When we goe about any enterprise of God, it is good to see that our hearts bee cleare from any pollution of sinne; and when wee are thwarted in our hopes, it is our best course to ransack our selues, and to search for some sinne hid from vs in our bosome, but open to the view of GOD.

The oracle of God, which told him a great offence was committed, yet reueales not the per-

person: It had beene as easie for him, to haue named the man, as the crime. Neither dooth *Ioshua* request it; but referres that discouery to such a meanes; as whereby the offender (finding himselfe singled out by the lot) might bee most conuinced. *Achan* thought he might haue lyen as close in all that throng of Israel, as the wedge of Gold lay in his Tent. The same hope of secrecie which mooued him to sinne, mooued him to confidence in his sin: but now, when he saw the lot fall vpon his Tribe, hee began to start a little; when vpon his family, hee beganne to change countenance; when vpon his houshold, to tremble and fear; when vpon his person, to be vtterly confounded in himselfe. Foo-

lish

liſh men thinke to run away with their priuie ſinnes; and ſay, Tuſh, no eye ſhall ſee me: but whē they think themſelues ſafeſt, God pulls them out with ſhame. The man that hath eſcaped iuſtice, and now is lying downe in death, would thinke; My ſhame ſhall neuer be diſcloſed: but, before men and Angels ſhall hee bee brought on the ſcaffold, and finde confuſion, as ſure, as late.

What needed any other euidence, when GOD had accuſed *Achan*? Yet *Ioshua* will haue the ſinne out of his mouth, in whoſe hart it was hatched; *My ſonne, I beſeech thee, giue glory to GOD.* Whom God had conuinced as a malefactor, *Ioshua* beſeeches as a ſon.

ſon. Some hote ſpirit would haue ſaid; Thou wretched traytor, how haſt thou pilfred from thy GOD, and ſhedde the bloud of ſo many Iſraelites, and cauſed the hoſt of Iſrael to ſhow their backs, with diſhonour, to the heathens: now ſhall wee fetch this ſin out of thee with tortures; and plague thee with a condigne death. But like the diſciple of him whoſe ſeruant he was, he meekly intreates that, which hee might haue extorted by violence, (*My ſon, I beſeech thee*). Sweetnes of compellation, is a great help towards the good entertainment of an admonition: roughnes and rigor, many times hardens thoſe harts, which meekneſſe would haue melted to repentance: whether wee ſue, or conuince,

conuince, or reproue, little good is gotten by bitternesse. Detestation of the sinne, may well stand with fauour to the person: And these two, not distinguished, cause great wrong, either in our charity, or iustice; for, either wee vncharitably hate the creature of GOD, or vniustly affect the euil of men. Subiects are, as they are called, sonnes to the Magistrate: All Israel was not onely of the family, but, as of the loynes of *Ioshua*; such must be the corrections, such the prouisions of Gouernours, as for their children; as againe, the obedience and loue of subiects must be filiall.

GOD had glorified himselfe sufficiently, in finding out the

wickednesse of *Achan*; neither need he honor from men, much lesse from sinners; They can dishonor him by their iniquities: but what recompence can they giue him, for their wrongs? yet *Iosua* sayes, *My sonne, giue glory to God*; Israel should now see, that the tongue of *Achan* did iustifie God in his lot. The confession of our sinnes doth no lesse honour God, then his glory is blemished by their commission. Who would not be glad to redeem the honor of his Redeemer, with his owne shame?

The lot of God, and the milde words of *Iosua*, won *Achan* to accuse himself, ingenuously, impartially: a storm perhaps would not haue

haue done that; which a sunshine hath done. If *Achan* had come in vncalled, and before any question made, out of an honest remorse, had brought in this sacrilegious booty, & cast himselfe and it, at the foot of *Iosua*; doubtlesse, Israel had prospered, & his sin had caried away pardon: now, he hath gotten thus much thanke, that he is not a desperat sinner. GOD will once wring frō the conscience of wicked men their owne inditements; They haue not more carefullie hid their sin, then they shall one day freely proclaime their owne shame.

Achans confession, tho it were late, yet was it free, and full: For hee doth not onely acknow-

ledge the act, but the ground of his sin; *I saw, and coueted, and took.* The eye betrayed the heart; and that, the hand; and now all conspire in the offence. If wee list not to flatter our selues, this hath bin the order of our crimes: Euill is vniforme; and beginning at the senses, takes the inmost fort of the soule, and then armes our owne outward forces, against vs; This shall once be the lasciuious mans song, I saw, and coueted, & tooke: This the thieues; this the idolaters; this the gluttons and drunkards: All these receiue their death by their eye. But, oh foolish *Achan*! with what eyes didst thou look vpon that spoile, which thy fellowes saw, and contemned? Why couldest thou not before, as well

well as now, see shame hid vnder that gay Babylonish garment? and an heape of stones couered with those shekels of siluer? The ouer-prizing, & ouer-desiring of these earthly things, caries vs into all mischiefe; and hides vs from the sight of Gods iudgements: who socuer admires the glory of metalls, or of gay clothes, or honor, cannot be innocent.

Well might *Ioshua* haue proceeded to the exeeution of him, whom GOD, and his own mouth accused: but, as one that thought no euidence could be too strong in a case, that was capitall; hee seends to see, whether there was as much truth in the confession, as there was fallhood in the stealth.

Magistrates and Iudges, must pase slowly, & sure, in the punishment of offenders. Presumptions are not ground enough for the sentence of death; no, not in some cases, the confessions of the guiltie: It is no warrant for the Law to wrong a man, that hee hath before wronged himselfe. There is lesse ill in sparing an offender, then in punishing the innocent.

Who wold not haue expected, since the confession of *Achan* was ingenuous, and his pillage still found entyre, that his life should haue beene pardoned? But heere was, Confesse, and dye; He had been too long sick of this disease, to bee recouered. Had his confession

fession beene speedy, and free, it had saued him. How dangerous it is, to suffer sin to lye fretting into the soule! vvhich if it vvere washt off betimes with our repentance, could not kill vs. In mortall offences, the course of humane iustice is not stayd by our penitence: It is wel for our soules that we haue repented; but the lawes of men take not notice of our sorrow. I knowe not whether the death, or the teares of a malefactor, be a better sight: The censures of the Church are wip't off with vveeping, not the penalties of lawes.

Neither is *Achan* alone cald foorth to death, but all his familie, all his substance. The actor

actor alone doth not ſmart with ſacriledge; all that concerns him is enwrapped, in the iudgement. Thoſe that defile their hands with holy goods, are enemies to their owne fleſh, & blood. Gods firſt reuenges are ſo much the more fearefull, becauſe they muſt be exemplary.

The

The Gibeonites.

THE newes of Iſraels victory had flowne ouer all the mountains, and vallyes of Canaan; & yet thoſe heatheniſh Kings, and people, are muſtered together againſt them. They might haue ſeene themſelues in Iericho, and Ai; and haue wel perceiued, it was not an arme of fleſh, that they muſt reſiſt; yet they gather their forces, and ſay, Tuſh, wee ſhall ſpeed better. It is madneſſe in a man, not to be warned; but to

to runne vpon the poynt of those iudgements, wherewith hee sees others miscary; and not to belieue, till he cannot recouer. Our assent is purchased too late, when we haue ouer-stayd preuention; & trust to that experience, which we cannot liue to redeeme.

Only the Hiuites are wiser then their fellowes, & will rather yield and liue. Their intelligence was not diuerse from the rest; all had equally heard of the miraculous conduct, and successe of Israel: But their resolution was diuerse. As *Rahab* saued her family, in the midst of Iericho: so these foure Citties preserued themselues, in the midst of Canaan; and both of them, by belieuing what

vvhat GOD vvould doo. The efficacie of GODS maruailous works, is not in the acts themselues, but in our apprehension; some are ouer-come with those motiues, which others haue contemned for weake.

Had these Gibeonites ioyned with the forces of all their neighbours, they had perished in their common slaughter; If they had not gone a way by themselues, death had mette them; It may haue more pleasure, it cannot haue so much safety, to follow the multitude. If examples may lead vs, the greatest part shuts out God, vpon earth, and is excluded from GOD elsvvhere. Some fevv poore Huines yeeld to the Church

Church of GOD, and escape the condemnation of the world. It is very like, their neighbours flouted at this base submission of the Gibeonites; & out of their tearms of honor, scorned to beg life of an enemy, whiles they were out of the compasse of mercy: but when the bodies of these proud Iebusites and Perizzites lay strawed vpon the earth, and the Gibeonites suruiued, whether was more woorthy of scorne, and insultation?

If the Gibeonites had stayed till Israel had besieged their Cities, their yieldance had beene fruitlesse; now they make an early peace, and are preserued. There is no wisedome in staying till a iudge-

iudgement come home to vs; the onely way to auoid it, is to meet it halfe way. There is the same remedy of warre, and of danger: To prouoke an enemy in his own borders, is the best stay of inuasion; and to solicite God betimes in a manifest danger, is the best antidote for death.

I commend their wisedom in seeking peace; I doe not commend their falshood, in the manner of seeking it: who can looke for any better of Pagans? But as the faith of *Rahab* is so rewarded, that her lye is not punished: so the fraude of these Gibeonites, is not an equall march to their beliefe; since the name of the Lord GOD of Israel, brought them to

to this suit of peace.

Nothing is found fitter to deceiue Gods people, then a counterfeit copy of age. Heer are old sacks, old bottles, old shooes, old garments, old bread. The Israelites that had worne one suit fortie yeeres, seemed new-clad in comparison of them. It is no new policie, that Satan would beguile vs with a vaine colour of antiquitie, clothing falshood in ragges. Errours are neuer the elder, for their patching: Corruption can doe the same that time would doe; wee may make age, as well as suffer it. These Gibeonites did teare their bottles, and shooes, and clothes, and made them naught, that they might seeme

ſeeme old: ſo doe the falſe patrons of new errours. If wee be caught with this Gibeonitiſh ſtratagem, it is a ſigne wee haue not conſulted with GOD.

The ſentence of death vvas gone out againſt all the inhabitants of Canaan. Theſe Hiuites acknowledge the truth, and iudgements of GOD, and yet ſeeke to eſcape by a league with Iſrael. The generall denunciations of the vengeance of God, enwrappe all ſinners; Yet may vvee not deſpayre of mercie. If the ſecret counſell of the Almightie had not deſigned theſe men to life, *Ioshua* could not haue beene deceiued, vvith their league. In the generalitie there

there is no hope: Let vs come in the old ragges of our vileneſſe, to the true *Ioſhua*, & make our truce with him; we may liue, yea, wee ſhall liue. Some of the Iſraelites ſuſpect the fraude; and notwithſtanding all their old garments, and prouiſions, can ſay, *It may be thou dwelleſt among vs.* If *Ioſhua* had continued this doubt, the Gibeonites had torne their bottles in vaine. In caſes and perſons vnknowne, it is ſafe not to be too credulous: Charitie it ſelfe will allow ſuſpicion, where wee haue ſeene no cauſe to truſt.

If theſe Hiuites had not put on new faces, with their old clothes, they had ſurely changed countenaunce, when they heard this argument

gument of the Israelites, (*It may be thou dwellest amongst vs; how then can I make a league with thee?*) They had perhaps hoped, their submission would not haue been refused, where-soeuer they had dwelt: but, lest their neighbourhood might be a preiudice, they come disguised; and now heare, that their nearnesse of abode was an vnremoueable barre of peace. It was quarrell enough, that they were Canaanites; God had forbidden both the league, and the life of the native inhabitants. Hee that calls himselfe the GOD of peace, proclaimes himselfe the God of hostes: and not to fight where he hath commaunded, is to breake the peace with God, whiles we nourish it with men. Contention

tion with brethren, is not more hatefull to him, then leagues with idolaters. The condition that he hath set to our peace, is our possibilitie, and our power. That falls not within the possibility of our power, which we cannot doe lawfully.

What a smooth tale did these Gibeonites tell for themselues? of the remoteness of their Country, the moniubs of their iourney, the consultation of their Elders, the ageing of their prouisions in the way? that might seem not onely safe, but defended on their parts, that they should be admitted to a peace, so farre sought, & purchased with so many toyles, and importunities. Their clothes, and

and their tongues agreed together, and both disagreed from the truth. Deceit is euer lightlie wrapped vp in plausibilitie of words, as faire faces often times hide much vnchastitie. But this guile speedde the better, because it was cladde with much plainnesse. For who would haue suspected, that clouted shoones, and ragged coates could haue couered so much subtiltie. The case seemed so cleare, that the Israelites thought it needlesse to consult with the mouth of the Lord. Their owne eyes, and eares were called one to counsell, and now their credulitie hath drawne them into inconuenience.

There is no way to conuince these Gibeonitish pretences of antiquitie, but to haue recourse to the oracle of GOD. Had this been aduised with, none of these false ragges had shamed the Church of God: whether in our practise, or iudgement, this direction cannot faile vs; whereas, what we take vp on the words of men, proues euer either light, or false wares.

The facilitie of Israel had ledde them into a league, to an oath, for the safety of the Gibeonites: and now within three dayes they finde both their neighborhood and decent. Those old shooes of theirs, would easily hold to carry them back to their home. The march of

of a great Army, is easy: yet within three dayes the Israelites were before their Cities. *Iosua* might now haue taken aduantage of their owne words, to dissolue his league; and haue said; Yee are come from a farre Country, these Cities are neare; These are not therfore the people, to whom we are ingaged by our promise, and oath: And if these Cities bee yours, yet ye are not your selues. Ere-while, yee were strangers, now ye are Hiuites, borne and dwelling in the midst of Canaan: wee will therefore destroy these Cities neare hand, and doe you saue your people a farre off. It would seeme very questionable, Whether *Iosua* needed to hold himselfe bound to this oath; for

fraudulent, conquenious, oblige
nor, and I shall shed pus in al dis-
rest mauer of their vicinity, you
share not *Joshua*, and the Prin-
ces shall not shift, for the abiding
their oath, but must faithfully per-
forme, what they have rashly pro-
mised. Thus
before the people, to whom we
had *Joshua* heard was charge from
any intermission of a league with a
Canaanite; when they gave his
oath to these disguised strangers,
yet he durst neither repeal it
himself, neither doth he shall him
self to *Eleazar* the High Priest,
to dispense with it, but stales
himself tyed, to the very bond
which of his party, against his own
purposes. His tongue had bound
his heart and his hand to his
ther

ther might stirre; least while hee was curious of fulfilling the will of GOD, thee should violate the oath of GOD. And if those Gibeonites hadde not knowne these holie bonds indissoluble, they neither had beene so importunate to obtaine their yow, nor durst have rushed in beeing obtayned. If either dispensation with oathes, or equivocation in oathes, had beene knowne in the world, or saw least approved, these Gibeonites had hoodwinked, and Israel had slayne them without sin. Either Israel would kill, or our reformers dishonestie

[illegible] their [illegible]

[illegible] the multitude of Israel, when they came to the walls of these four exempted Cities, itched to

be

be at the spoile: Not out of a desire to fulfill Gods commaundement, but to enrich themselues, would they haue falne vpon these Hiuites; They thought all lost that fell besides their fingers. The wealthy Cittie of Iericho, was first altogether interdicted them; the walls & houses either fell, or must be burnt; the men and cattell killed; the goods and treasure confiscate to G.O.D. *Achans* bootie showes that Cittie was both rich, and proud: yet Israel might be no whit the better for them, carying away nothing but empty victory; and now foure other Cities must be exempted from their pillage. Many an enuious looke did Israel therefore cast vpon these walls; & many bitter words did they cast

our

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out against their Princes, the enemies of their gaine; whether for ſwearing, or for that they would not forſweare: But how-ſoeuer, the Princes might haue ſaid in a returne to their fraud; We ſwore indeed to you, but not the people: yet, if any Iſraelite had but pulled downe one ſtone from their walls, or ſhed one droppe of Gibeonitiſh blood; hee had no leſſe plagued all Iſrael for periury, then *Achan* had before plagued them, for ſacriledge. The ſequel ſhowes how GOD would haue taken it: For, when three hundred yeeres after, *Saul* (perhaps forgetting the vow of his fore-fathers) ſlew ſome of theſe Gibeonites, although out of a wel-meant zeale; all Iſrael ſmarted for the fact,

fact, with a three yeares famine, and that in *Dauids* raigne: who receiued this oracle from God, *It is for Saul, and for his bloodie house, because he slew the Gibeonites.* Neither could this wrong be expiated, but by the blood of *Sauls* seuen sonnes, hanged vp at the very Court-gates of their father, of *Iesse*, and the Princes had promised them life; they promised them not liberties. no couenaunt was past against their seruitude. It was iust therefore with the Rulers of Israel, to make slauery the price both of their liues, and their deceit. The Israelites had themselues been drudges, if the Gibeonites had not beguiled them, and liued. The old raggs therefore

where-

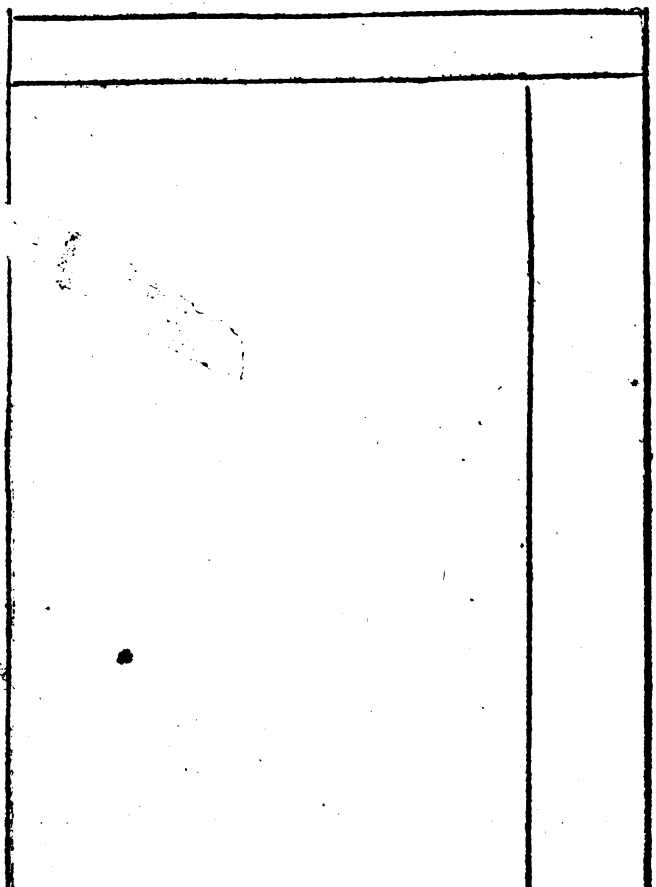
wherewith they came disguised, must now be their best suites, and their life must bee toylesomlie spent in heawing of wood, and drawing of water, for all Israel. How deare is life to our nature, that men can be content to purchase it with seruitude? It is the wisdom of Gods children to make good vse of their ouer-sights. The rash oath of Israel, prooues their aduantage: Euen wicked men gaine by the out-side of good actions: Good men make a benefit of their sinnes.

FINIS.

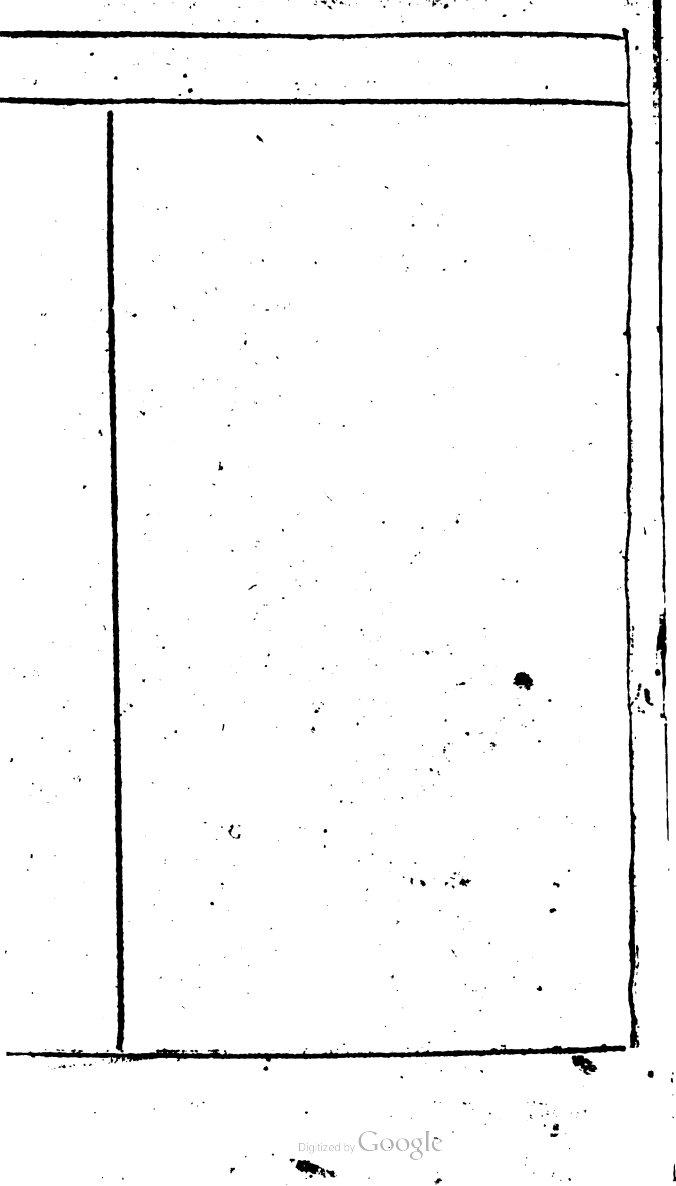
Faults of the Presse thus to be corrected.

Read { Yea for yet. page 55. line 5.
Adoring for adorning. pa. 78. l. vlt.
Contentments for contemners. p. 396. l. 3.

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